

RELIGIOUS EDUCATION

A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education

JULY-AUGUST, 1947



Ongoing Projects in Religious Education

A Symposium

Character Education Seminar: A Report

Adventures in Religion and Education

Religious Education

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without official endorsement of any sort. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

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Significant Questions and Deep Convictions

Significant questions need to be raised today as they always have been needed. Socrates left a stamp not only upon ancient Greece but also upon subsequent history by the quality of questions he raised and discussed. A teacher's incisive tool is a question. A provocative question stimulates thinking.

Likewise, deep convictions are needed to be expressed today as they always have been needed. History has been charted by the quality of convictions which have been expressed. A teacher's influence may be measured by the quality of her convictions.

Questions and convictions are closely interrelated. A "penetrating" question is a spear which "gets into" a person. A conviction is a person in action, expressing himself. The quality of a person is revealed in his convictions. Great questions are frequently the forerunners of "great" convictions, for they sow seeds from which a harvest comes. Deep convictions are frequently the soil from which vital questions emerge. Significant questions and deep convictions are two sides of a coin—a coin which is needed in religious and educational areas today.

Any agency or organization which raises and discusses important questions is a needed stimulus. Likewise any agency or organization which channels and expresses deep convictions is implementing a vital force in life.

The Religious Education Association raises questions and channels convictions. If the Association raises significant questions in its Journal, in groups which are planning regional and national meetings it is continuing to serve the worthy ends for which it was founded. If it provides an interfaith fellowship in which deep convictions are expressed it is true to its purpose.

Periodically, members and officers may ask if the questions which the Religious Education Association is raising are commensurate with the demands of today. Do these questions reflect insights into the nature of reality, the nature and destiny of man, the nature of the educational process? If an affirmative answer can be given, the R.E.A. has strength.

At the same time the questions are being examined the quality of convictions of its members and officers need to be considered. The R.E.A. is an interfaith fellowship. It brings together men and women, not as representatives of organizations, but as persons who have convictions as to the nature and function of religion in the field of education. To the degree to which the convictions of the members and officers are expressed the Religious Education Association has more strength.

Significant questions and deep convictions are needed continually. They are basic to the good life. Each member of the R.E.A. is asked to check his life by both. The Religious Education Association is your fellowship for implementing both.

Leonard A. Stidley

ONGOING

Projects in Religious Education

A SYMPOSIUM

A sign of strength among religious educators is the continued search for ways of improving the teaching of religion. Insight into this strength is made available thru the reports of improved ways of doing work. Professor E. J. Chave, who for many years has found and is still finding better ways of teaching religion, planned and procured these reports. Thanks to him and to the writers for their cooperation. The editorial committee will welcome other reports on current projects.

The Editorial Committee

I

EXPERIMENTING IN

JEWISH EDUCATION

DR. EMANUEL GAMORAN

Commission on Jewish Education, Cincinnati, Ohio.

Non-Jewish readers might be interested in some of the experimentation which has gone on in Jewish religious education in recent years. For about five years the Union of American Hebrew Congregation has been cooperating with the Jewish Education Committee of New York City in developing a series of experiments in some of the New York Schools affiliated with our organization. There were several primary aims on which those who conducted the experiment decided to concentrate.

As is generally known, most of the children in Reform Jewish religious schools (the Liberal wing of American Jewry) attend school once a week, usually on Sunday, for a period of about two and a half hours. They receive two hours of classroom instruction, and one half hour is generally devoted to a service of worship and

assembly. The age range of enrolment is from kindergarten (age 5) through high school (age 17 or 18).

In view of the fact that the Jewish people have a long-standing tradition of intensive Jewish education, many of the Liberal leaders have felt that a religious education one day a week is hardly sufficient to meet the needs of our children. Our readers will appreciate this fact particularly if they remember that the Jewish tradition includes not only a faith, but a way of life, a culture composed of a rich social heritage which is four thousand years old. Jewish religious education therefore concerns itself not merely with the transmission of certain ideals and attitudes, but also with inducting the child into a long history of four thousand years, a rich varied literature embodied, to a large extent, in the Hebrew language —

in short, the way of life of a people whose career has been in many lands and in many climes. We see no disharmony between enabling the children to become the possessors of a rich social heritage of four thousand years, and waking in them *creative responses* by which they become the participants, indeed the central factors of educational activity and Jewish life in the school.

One of the objects of our experimentation has been to see to what extent it is possible to secure the attendance of the children an additional day during the week after public school hours, without instituting it as a requirement which must be met before the children can be confirmed. It was felt that if a program could be developed that was sufficiently attractive to the children, they would respond and come of their own accord.

Without introducing compulsory attendance for an additional session, we have been enabled, in those classes in which capable teachers were secured, to attract about 50 per cent of the children included in the Sunday enrollment, who came for an enriched program of activities in the middle of the week. The week-day program, related to the work done on Sunday, resulted not merely in an intensification of Jewish education on the part of those children who attended the additional session, but served also to enrich the experience of the entire class, for those children who came in the middle of the week constituted the nucleus for many of the activities which were reported on Sunday, and therefore brought new experiences as well as new situations to the rest of the class. This resulted in an improvement of the instruction on Sunday.

The value of persuading additional children to come for the extra session during the week has since been recognized by the congregations in which the experiments were performed, so that they have agreed to pay part of the expenses of the additional session out of their own treasury. The budget for the additional activities resulting from the experimentation has been made possible by the generosity of the Jewish Education

Committee of New York City.

It might be well to point out in this connection that in the light of Jewish traditional experience and in the light of our experience with this experiment, the general Jewish attitude to the many urgings in favor of Released Time can be easily explained. It is well known that generally speaking Jews are not in favor of Released Time. An attempt is often made to present this opposition as an opposition to Jewish religious education. However, a people as old as is the Jewish people, which has a tradition of intensive Jewish education, and thousands of whose children in America receive Jewish education from six to ten hours weekly after public school hours, cannot take too seriously one hour a week of religious instruction. Furthermore, even those Jewish children who do not receive an intensive Jewish religious education and who satisfy themselves with Sunday school, generally attend two and a half hours a week. If, furthermore, it appears as in this experiment, that by developing an attractive program during the week it is possible to interest 50 per cent of the children to come voluntarily, the one hour a week, generally provided under Released Time, necessarily assumes much less importance in our eyes. And if an additional hour of religious instruction is to be provided, why should it not be done under the Reduced (Dismissed) Time Plan, in which case there would not be even the shadow of a doubt concerning having the State infringe on the Church.

Our second important aim was the development of a lively course of study based as far as possible on activities leading to the construction of what is generally called an Activity Program. This meant not only that we would use the best textbooks available, utilizing the new materials which in recent years have been published under the auspices of the Commission on Jewish Education, representing both the Central Conference of American Rabbis and the Union of American Hebrew Congregations; it also meant taking two more significant steps.

One was the enriching of our program through the creation of new materials, through the preparation of new units of instruction, as they are generally called. These are the result of the thinking of our teachers and of the cooperation of our supervisory staff. Secondly, the use of curricular materials and projects made available by other creative writers and teachers not necessarily connected with the experiment.

In describing this type of experimentation it is important to point out the difficulties and the shortcomings as well as our successes and achievements. The mere task of finding teachers who are well equipped to carry on an experimental program in a one-day-a-week school, it should be understood, is a very difficult one. It was especially difficult in New York City because, until this year, 1947, there was no institution for the training of Reform Jewish teachers in New York City. (There had been one many years earlier, when the Hebrew Union College School for Teachers had been in existence, but it was given up during the depression.) Furthermore the creation of an adequate institution for the training of Jewish teachers in the Sunday school is a difficult undertaking in itself, due to the fact that Sunday school teaching is at the very best only an avocation and not a vocation, as is Hebrew school teaching for the teachers who engage in it. This problem has been especially aggravated in recent years on account of the fact that many people who would otherwise have been available for Sunday school work, were giving all their extra energies to war work. In spite of the above difficulties we have been successful in selecting some of the better teachers in New York City who have cooperated with us in the solution of some interesting educational problems.

We should like now to mention some of the manifestations of progress in this respect by recording the development of some of the new projects in the various classes. Our course of study in the Jewish religious school generally centers around integrating the child into the home, into the synagogue,

and into the Jewish community. Thus the children in the early grades pursue a course related to the Jewish holidays, customs and ceremonies. Where we experimented, every holiday was treated as a unit and culminated in a series of activities which led to the joyous celebration of that holiday. While the children read or had read to them *Hillel's Happy Holidays* by Mamie G. Gamoran, the class engaged in a series of activities. These units of activity were developed by Rose W. Golub, one of our gifted teachers, and resulted in what later was published as a Teacher's Book to accompany *Hillel's Happy Holidays*. Visitors to this class saw children making New Year cards, constructing a "Sabbath House," building a suko (booth for the Feast of Tabernacles), preparing a Passover Seder, and engaging in other similar activities.

One of our fourth grades was engaged in studying "Our Homes and the Homes of Our Biblical Ancestors." The children discussed their own homes, what happened in them, and in what ways the homes were alike and in what ways they differed from each other. They then contrasted their homes with the homes of their great grandparents. This unit was utilized to stimulate interest in the early nomadic home and the stories related to early Jewish heroes.

An interesting project which was part of the work done in this grade, was the making of a moving picture which covered the period from the Exodus to the end of the period of the Judges. The stories of the Judges and the stories of Samuel were emphasized. The children engaged in discussion of the movies in general, and of the historical movies in particular. They gathered information on the outstanding men and women, they determined the scenes for the movie, they divided amongst themselves the work on the different scenes, they wrote the script, and in the end they presented it to one of the other classes in the school, rolling their movie scroll while the children read from their original script the appropriate lines for each picture which appeared on the scroll. (See THE JEWISH

TEACHER, November, 1942; January, June, and November, 1943.)

A fifth grade made a study of the synagogue and the rabbi. One closet in the room was converted into a miniature synagogue. The children had visited the synagogue and were in a position, after discussion led by an intelligent teacher, to convert the classroom into a synagogue of their own, including the menorah, the everlasting light, the Holy Ark, etc. The children composed their own abbreviated service. The study of the synagogue led to an interest in the organization of the institution as such, and in its officers. In this way the rabbi and the president of the temple were called upon to describe what their duties were and what problems they faced. This, in turn, led to an interest in the rabbis of old, and some of the fascinating stories of the rabbis were read and told by the children in the course of the year. *The Great March* by Rose G. Lurie and other similar works were used. As an outgrowth of this project, another teacher developed a series of units on "The Synagogue." The first of these was a unit on "Getting Acquainted With Our Synagogue," in which the function of the synagogue, the function of the rabbi, the celebration of the holidays in the synagogue were discussed. This was followed by a unit on "How the Synagogue Developed." This unit was largely historical and traced the origin and the growth of the synagogue. The third unit dealt with the "Literature of the Synagogue" and the fourth with "Prayer and Worship in the Synagogue." Here the children had an opportunity to evaluate the service in their own temple. They criticized the service frankly. They thought it was too long, that it did not provide enough time for individual prayers. They felt that more participation of the congregation was needed. They examined their own children's service and criticized it. This led to creative activity in the writing of original prayers and in the construction of a short service of their own. (THE JEWISH TEACHER, June and November, 1945; January and June, 1946, "The Synagogue" by Miriam Schmuckler.)

Some of the upper grades studied "The Jewish Community" — the local Jewish community as well as the Jews in America and in the world. Often these studies would begin with a consideration of the funds to which the children contributed money in the past and proceeded with the assumption of responsibility on the part of the class to advise the school concerning the distribution of funds collected by the children for social service purposes. Trips were taken to various institutions in New York City, and the functions and history of these institutions were studied and reported on. The children themselves acquired not only through reading the text (*Dorothy and David Explore Jewish Life* by Michael Conovitz), but also through contact with the institutions themselves, through visits and discussions, a concrete idea of what some of the problems are that confront a Jewish community. They then utilized this knowledge when they advised the school on the proper distribution of their funds for Jewish communal purposes.

One of the grades concentrated its attention on the significant affairs of their day as they affect the Jews. The fate of the Jews in various countries in the world was studied in the light of their history (*How the Jewish People Lives Today*, by Mordecai I. Soloff, was used). As an illustration of some of the units developed in this class, we may take the one on "American Jewish History." The class decided to prepare a school program to be presented to the assembly and considered various possibilities. Their final decision was that their program would take the form of slide pictures, that is, a series of slides accompanied by a script in prose and in verse. The pupils themselves proceeded to prepare the slides as well as to write the script. It was they who finally presented the slides and their script in a talk to the school. (A detailed description of this unit appeared in THE JEWISH TEACHER, June, 1944, under the title "A Project in American Jewish History" by Ida G. Cowen.)

One of the most inspiring units was a "Unit on Brotherhood" in which one of the lower grades devoted itself to the study and observance of Brotherhood Week. They discussed such facts as the composition of our American population, the countries from which our people came. The fact that many came because they wanted to be free in religion and in government was emphasized. The teacher pointed out through class discussion that every people had heroes who fought for freedom and for the right to live as they saw fit. Jews remembered Moses, Judah Maccabee, and American Jewish heroes in the present war, like Meyer Levin and others. The children brought books related to freedom and to brotherhood to the classroom. They brought books of children in other countries. They referred to their own Bible story books for stories about Jewish heroes, and to "World Over" the Jewish child's pictorial magazine, for articles about the achievements of American Jewish soldiers in the present war. They dramatized various stories, they engaged in art-craft work. In one of these units the culmination came when a class of Negro children was invited to a Passover Seder that was prepared by the children themselves. In another, the children prepared poems of their own to read at an assembly program. (THE JEWISH TEACHER, April, 1945, "Unit on Brotherhood" by Toby K. Kurzband, Selma Kramer, and Anna Lesser.)

One of the most recent courses is that which was conducted by one of our teachers on "American Holidays and Jewish Festivals." The general outline consisted of eight units which began with "We Give Thanks," a unit which dealt with Columbus Day, Sukos, and Thanksgiving. This was followed by Chanuko and the American Revolution, and by several others which emphasized various significant ideas, such as brotherhood in relation to Lincoln's and Washington's birthday, freedom from slavery in relation to Passover and in relation to the Negro in America, and in other similar ideas. (THE JEWISH TEACHER, November, 1946, "American Holidays and

Jewish Festivals" by Suzanne Fischbach.)

A third aim of our experimentation was that of stimulating home observance and of introducing practices of a Jewish religious character into our homes. Various projects were attempted to achieve this goal. One technique was suggested which gave special promise of success, and that is the organization of a Mothers' Festival Club (see THE JEWISH TEACHER, January, 1942, "Parent-Teacher Cooperation" by Rose W. Golub).

Mothers of children in the various classes were organized in groups and met with the teacher preceding each holiday. The teacher met with the mothers of one class, or two teachers met with the mothers of two classes where convenient. The object of the meeting was to discuss the coming holiday and to consider ways and means of celebrating it in the home. Thus, Jewish religious ceremonies were introduced, observances were stimulated, and newer techniques were brought to the parents of how to make our festivals joyous for our children.

We experimented with efforts to introduce special Jewish religious elements into the Friday evening meal. For example, in one of the grades, in addition to the lighting of the candles and the reciting of the prayer over wine (the Kiddush), it was suggested that parents read a Bible story to the children. In one of the younger grades the suggestion met with favor and was accepted by a number of parents. We have still to see to what extent parents in general may be persuaded to introduce such elements into the Friday evening at home. When we consider how many are the negative associations which our children have with Judaism and with the Jewish people as a result of the continuous attacks of our enemies upon us, we shall appreciate how important is the development of opportunities for the forming of joyous associations with Judaism.

As the reader must have by now inferred, units of work when sufficiently developed were written up by the teachers and when satisfactory were published in our quarterly magazine, THE JEWISH TEACHER (pub-

lished by the Union of American Hebrew Congregations, 34 West Sixth Street, Cincinnati 2, Ohio); hence the various articles to which we previously referred.

The task of giving our children an adequate Jewish religious education is difficult indeed, not only because the problem is in itself difficult of solution — it is not easy to prepare good curricula, good textbooks, or to secure good teachers — but also be-

cause so many modern homes are, unfortunately, bereft of religious values and religious practices. Many an effort at Judaization is resisted if not misunderstood as unwarranted interference on the part of the school into the private affairs of the family. In spite of the above difficulties, we are happy to report that this experimentation is continuing. We sincerely hope that much benefit will come from it to the Jewish religious schools throughout the land.

II

AN EXPERIMENT IN Curriculum Building

GERTRUDE McINTOSH

Director of Religious Education, First Unitarian Church, Portland, Oregon.

Probably no church has had a more thrilling time the past few years than the Unitarian Church of Portland, Oregon. Beginning three years ago with an enrollment of 35 children, members have watched their church school under a new and improved curriculum steadily grow in numbers. Enrollment now stands at 145 with new students entering each week.

Particularly significant is the fact that approximately half of the new students are children of parents who have expressed thorough dissatisfaction with conventional programs of religious education. Indeed many of these parents have kept their children at home rather than subject them to the kinds of religious teaching available.

To what in the typical church school program do these parents object? Briefly they question whether the average church school encourages the search for truth and the identification of religion with life in the work-a-day world. Rather, in their opinion, the practices of most church schools tend to encourage the perpetuation of old patterns of thought and practice without any examination of them in the light of new knowledge or present-day needs. Further, they feel that while the church as a whole encourages brotherly love and service to one's fellows, it does so on the basis of an unquestioning

obedience to certain Biblical commands rather than by seeking to generate self-commitment to that way of life through the development of personal and social sensitivity.

These parents feel that even in churches whose aims lie in the direction of which they approve the means which the church school employs are inconsistent with the end in view and, therefore, cannot lead to the actual reaching of the goal.

For one thing most lesson materials tend to use assumptions on the same basis as tested information. We live in an age when all sorts of ideas are set forth as gospel truth by all sorts of groups. Thoughtful parents who are aware of world events want no part in a program of religious education which serves directly or indirectly to make their children prey for propaganda in any form. They are interested in a program which from the very beginning will enable the child to gain skill in reaching conclusions on the basis of all the evidence available.

Probably the clearest picture of current church school methods can be gained by observing Sunday-school leaders teach children about God. The reality of God is taken for granted and no distinction is made between reality and our ideas of it. The

word *God* is used to answer a host of questions which to many thinking persons seem unanswerable. The child is told that the "Bible tells us about God." It is evident that in few cases has the teacher read the Bible thoroughly enough to know that it contains many different ideas of God and that these ideas are not all compatible one with another.

The results of these methods, some of us have learned, can be devastating. In beginning a study in our Primary Department on how the idea of God came about, the writer found that one third grade boy who had transferred to us from another church school prefaced his study with the remarks: "There isn't any God. I heard all about those crazy stories in the Bible at my other Sunday school. They aren't true!" How tragic that an eight-year-old has already closed his mind to one of man's most profound conceptions on the basis of obsolete "proofs" which cannot meet the tests of his own elementary thinking. We need to inquire into the kinds of teaching which produce such a consequence.

The manner in which the Bible is handled in many church schools also needs further thought. This book is often used as if it were the final authority on every conceivable subject. Perhaps without being conscious of what they are doing, many teachers and ministers engage in a kind of subtle dishonesty in their use of it, leaving children and adults with the impression that to read it throughout at any age would be most beneficial.

We will agree that a child should come to know the thoughts and characters reflected in the pages of the Bible at as early an age as possible; but to teach the child that any book is of equal worth throughout is to build up to a tragic let-down for those ambitious and intelligent youngsters who one day decide to make their own critical evaluations. So often a little more care in the use of words plus a great deal more thought on what we are really qualified to say could save children, adolescents and adults for the church.

There is no desire here to minimize the work of the many devoted people who make up the volunteer staffs of the schools. It is only a pity that professional workers have done so little to guide them.

This writer feels sure that in many cases where ministers and directors have had the benefit of higher education, they have had much data at hand which for various reasons they have failed to impart to the people they serve. It takes courage to present facts not generally known when to do so calls for revisions in private opinions and in the customary ways of doing things.

Opportunities to discover the findings of Biblical scholarship, to explore the contributions of other religions, and to discuss the differing ideas of God, Jesus, Bible, and the ways to attain the good life should be included in any comprehensive program of religious education. Until these opportunities are made available to adults, there is little hope that programs of religious education for children will be reshaped. It would seem that here the primary responsibility lies with the minister.

When a church has finally become ripe for change, what then? Difficult as it is to learn to think critically about present teaching methods, it is more difficult still to provide a new program which eliminates the weakness of the old while preserving its strengths.

Fortunately there is already available the beginnings of an improved approach to religious education in the work of Dr. Ernest J. Chave of the University of Chicago Divinity School. In his book, *A Functional Approach To Religious Education*, are listed ten areas of experience which may be used as a springboard for numerous courses of study. More important, these areas serve as a guide to all teachers and program planners in that they help to identify the kinds of experience which seem important for one's religious development. For those unfamiliar with Dr. Chave's analysis they are listed here:

1. Sense of worth
2. Social sensitivity

3. Appreciation of the universe
4. Discrimination in values
5. Responsibility and accountability
6. Cooperative fellowship
7. Quest for truth and realization of values
8. Integration of experience into a working philosophy of life
9. Appreciation of historical continuity
10. Participation in group celebrations.

Our church school adopted this program. The first step taken was to acquaint parents and prospective teachers with these ten points and an understanding of them. The entire first year an intensive program of general education and publicity within the church made the aims of the school known to all. Each month the minister preached a sermon to the congregation on one of these areas. Each month the director wrote an explanatory article concerning the courses of study which was sent to all members of the church. Numerous meetings were held at the home of the minister where congenial groups of people were invited to hear about the new plans. The various clubs within the church were contacted. Word spread far beyond the bounds of the church. Parent-teacher groups and child-study clubs asked to be informed. Letters came from interested churches and parents located far from Portland. Now in the third year of the program we still find it necessary to hold explanatory meetings every other month for the benefit of new church school parents and others who are becoming aware of our efforts. An adult class is also held for persons interested in studying this new approach to religious education.

Using these areas of experience and the suggested courses of study included with them, we then proceeded to develop more fully those parts of the program for which we felt a definite need. Keeping fairly close to the general outlines, we have revised original plans considerably. Courses originally planned for four weeks have in some cases stretched to twelve; others have been eliminated or worked through in combinations. The total program has, however, always been kept clearly in mind. One of

the prime advantages of this curriculum is that it is planned with an over-all picture in view. The work of one department paves the way for work in the next. Needless duplications are avoided and systematic progress takes place.

In the Kindergarten we provide the children with a two-hour program: one hour of free play, one hour of directed activity including snack time, rest hour, and the highlight of the morning the *Thinking Time*. During the *Thinking Time* the planned curriculum material is presented, but more important the group reviews kindergarten problems and solves their difficulties in democratic fashion. Progress is noted and sense of achievement fostered. Songs are carefully selected and examined for their incidental learnings. Theological terms are avoided, but attention is centered on those kinds of experience out of which a worthy 20th century religion may grow.¹ The happy spirit for all Kindergarten activities is in tune with the revised edition of a common Kindergarten song:

Merrily, merrily ring the bells
 Ring, ring, ring!
 What is the story their music tells?
 Ring, ring, ring!
 They ring for this is a happy day,
 "Come to church," they are trying to say,
 Come and learn to be happy."
 Ring, ring, ring!²

The Primary Department meets for one hour, their courses of study being a source of amazement to parents and a delight to themselves. Some courses which have proved of special interest are:

1. Jesus, the Real Person
2. The Worth of One Person—at Home, Church, School And In The Community
3. The Idea of God and How It Comes About
4. Interesting Ideas About Our World

In these courses, subjects have been touched upon that so far as we know are not ordinarily presented to children of Pri-

¹Consider the Children, by Manwell and Fahs, Beacon Press, 1941.

²When The Little Child Wants To Sing, Westminster Press, 1943.

mary age. Often entered into with fear and trembling, the results have, however, been gratifying. Elementary lessons in comparative religion found their way into the course on God. Evolution was explored in the study about our world. Big words, we discovered, hold no terrors for children when they are given meaning and time is allowed to digest them. "Did you find the amoeba you were looking for this morning?" one mother asked her child on Sunday afternoon. "We didn't find an amoeba," her son replied, "But we saw a paramcium." Equally surprising was the report another mother volunteered. "You must not learn anything hard in your Sunday School," a friend of a primary child stated, "I'll have to teach you the catechism." "O.K.", our child replied, "And I'll show you how to write Jesus in Greek." Whereupon she produced her Sunday-school workbook in which was neatly copied a specimen of the language in which the reports about Jesus were first found.

Always, in whatever study they are making, the children ask themselves, "Why do we study this in church?" Relationships between the course at hand, life, and religion are carefully made. Long hours have been spent by teachers and director striving to find the ways to make these relationships clear.

The five minute ritual developed by the children themselves is interesting. After becoming acquainted with a series of songs and "readings which help us think," the class voted to do the following as a regular practice: collect money to support a war orphan in Europe; read the poem *All Alike* which reminds them that people all over the world have the same needs and feelings; sing the song *All The World's Working* in which the last few lines give a good reason to work in church school and elsewhere.

"I will be a worker and toil with good cheer¹

That earth may be better because I am here."

¹Hymns For Junior Worship, Westminster Press, 1940 (words revised).

Children from Junior age upwards meet together for their first half hour in the church sanctuary where they participate in a Junior Church Service geared to their interests and needs. As in the lower grades, the hymns are carefully selected, responsive readings are almost always revised before using, and the theme for meditation is closely related to life in the everyday world. In Junior Church we strive to keep all the main values that persons experience in traditional services as well as to adapt them to children's needs. We provide for meditation upon life in the light of the best they know, commitment of themselves to courses of action, and appreciative perspective for the days ahead.

After this first half hour the various age groups divide into departments for intensive courses of study. These studies range over a wide field and run for comparatively short periods. It is interesting to note that while our church school pupils devote no more than 12 weeks a year to the study of the Bible, those who are now finishing Junior High have a knowledge of Bible content and development that exceeds the average of their parents who took Bible courses in college. Interest is high, the materials are fresh, and the findings of Biblical scholarship are freely examined. At the close of this year's course our Junior High students were given a very stiff objective test covering types of literature in the Bible, findings of scholars, and great quotations. With the exception of one student, no child missed more than two questions in the rather lengthy test.

We are engaged in a thrilling job, but not an easy one. At every point we are hampered by lack of source material in suitable forms and by the fact that there has not been enough time to fully develop lesson plans in writing. Workbooks for children and lesson guides for teachers are still in a formative state. We have learned from experience that teachers are not equipped to go ahead on their own, even when they have had the benefits of college education and public school teaching experi-

ence. This approach is too new to be entered into without guidance. Teachers need carefully developed materials for their early training tends to control their forms of expression unless they have specific suggestions and illustrations.

Lack of materials has often made it necessary for teachers to meet with the director as often as once a week. They have spent hours in preparation for their sessions. They have read newspapers and magazines with a new eye for news and searched their personal experiences for illustrative material. They have had to analyze their choice of words and been called upon to ruthlessly examine many of their pet theories. The end is not yet. Training teachers is a slow

process, and the mortality rate is high for families seem to be on the move these days. Educating parents is equally slow and in many cases much more baffling. The confused notions our children acquire at home are sometimes amazing. Then there are always those who want things done in the old, familiar ways they knew as children and who are not amenable to change. We have not yet fully developed the skills of persuasion. Our hope lies in the fact that sincere, intelligent, religious people who saw no hope for the church as they knew it are now within our church, working hard to make the possibilities they now see within the church come into being. What more can we ask?

III

CORRELATION OF Week-Day Religious Education WITH THE PUBLIC SCHOOL PROGRAM

JAMES B. McKENDRY

Community Director of Religious Education, Oak Park, Illinois

The correlation of Week-Day Religious Education with the public school is in the experimental stage. Educators have used the term "experience centered curriculum" much in recent years. Religious educators have also used the term without much thought of the child's public school life and studies which loom large in his thought world. The Church school curriculum has been suited to a grade level without asking the question, "What do the children actually study in a certain grade in the public school?" The assumption is that it makes little difference, and is irrelevant, presupposing that public school education and Church school education parallel each other and never the twain do meet. Those who believe in correlation see the work of the public school and religious education teachers supporting and complementing each other, one creating for the other new interest situations and new meanings. In corre-

lation the factual knowledge of the public school pupils is capitalized by the Religious Education teacher and interpreted religiously wherever opportunity arises.

What is Happening in the Field

A sampling of nineteen cities and towns in eleven different States ranging in sizes from New York City to Fairbury, Nebraska, was taken and may be accepted as a cross-section nationally of what is happening in the educational effort to correlate the Week-Day Religious Education program with the program of public schools. In some cities the leaders are alive to the situation and make the most possible of the opportunity; others make no attempt to recognize, let alone utilize the opportunity. City systems sending in information are:

Rochester, New York; Boston, Massachusetts; Cincinnati, Ohio; Dayton, Ohio; St. Paul, Minnesota; Bridgeport, Connecticut; Wichita, Kansas; Kansas City, Kansas;

Albany, New York; Covington, Kentucky; Oak Park, Illinois; Maywood, Illinois; River Forest, Illinois; Zanesville, Ohio; Marietta, Ohio; Fairbury, Nebraska; Sterling, Colorado; Princeton, Minnesota; Dodgeville, Wisconsin.

The cities and towns reporting showed that seven Religious Education systems included senior high school classes; fourteen included seventh and eighth grades of the junior high; nineteen included grades four to six; four included grades one to three; seven take only third grade of the primary division; eight systems enroll 90% or above of available children. The total investigation includes 573 public schools with Week-Day Religious Education programs.

Reports collected from the nineteen cities and towns revealed correlations between the programs of religious education and public schools in the fields of social sciences, literature, the physical sciences, art and music.

Correlation in the Field of Social Science

"The term social studies is understood to include the factual material from geography, history, civics, economics, sociology and current events. Geography is considered the study of the earth as the home of man. History is presented as a description of the attempts made by man in making an adjustment to his environment: physical, social, and political. Civics and economics describe and derive the principles and methods evolved by man in making his adjustments to his physical, economical, social and political environment." (A statement introducing Social Studies, Oak Park, Illinois, Elementary Schools.)

Seven cities reported definite attempts to correlate Religious Education with the Social Sciences. Ancient history furnished opportunity in enabling the Religious Education teacher to place the Bible in a larger setting. Colonial history by some systems was used as a setting for the Thanksgiving Day programs, in others for an extended unit on Religion in Colonial times. In some instances papers prepared in religious education were read to the whole public school class and were regarded as valuable enrichment

material. Palestine geography, always a reference in religious education for Old Testament or New Testament with its people and important location, was placed in the wider setting of Mediterranean geography. The Westward Movement was a study in one case under the caption "What the Church did in the Westward Movement" and paralleled step by step this course for a semester. "What happened to the Church in the Civil War?" was a correlated study in one system. Several Week-Day systems reported that their courses were prepared with a knowledge of the public school social studies without any definite attempt to correlate.

Correlation in the Field of Literature

Sixty percent of the systems of religious education attempted correlation to a greater or less degree in the field of literature. Fifty percent utilized geography in this respect dealing with the early spread of Christianity in Europe; forty percent, interpretation of stories; twenty-five percent, selected poetry. All these attempts were incidental correlation. There was only one case of a planned unit in literature which became an original investigation for a Master's Thesis.¹

The field of literature is more nearly available than most others for the religious education teacher, and it is easier to ascertain what the public school teacher is doing. For instance, the religious education teacher may know that the public school teacher read "Abou Ben Adhem" in her class recently, and arrange her program to include it, reading along with it the story of the Good Samaritan or the Great Assize and leading a discussion which will point up the value of service to and for others and how much service may be rendered today by grade seven, eight or nine. It is obvious that a few added words of comment will broaden the base of interest and appreciation. Religious education teachers can stress the religion of Washington and Lincoln, which is often unmentioned by public

¹Religion Correlated with Literature — Emily Jean McDougall, Presbyterian College of Christian Education, Chicago, Illinois, 1942.

school teachers, instead of their political achievements when stories of these men are met in literature or celebrations of national days occur. This field is rich. Many Bible stories are found in the best reading and help bridge the gap in the child's thinking. A great deal of poetry found in public school readers may be so used both in worship and instruction.

Correlation in the Field of the Physical Sciences

The report in this field included a wide area: science and community health, science and personal health, science and abundance for all, science and law and order in the physical universe, science and the race question, science and disease and crime, and science in relation to the beautiful in the world.

The public school is constantly exploring this entire field. This area should have a religious education text written in full recognition of what the public school is doing. Religion and ethics must complement the knowledge and use of science. The new world order will be grounded in this area of human understanding and service. Can religious educators show how science can be matched with goodwill?

The Oak Park system of Week-Day Religious Education has a definite course on "The Universe and I" in which is stressed law, order, constancy, dependability — life on the earth, the wealth of nature — man: races, nations, and the necessity of working together to build a better world. There seems to be a tendency to over-emphasize "the beautiful" at the expense of being realistic. Perhaps a course on "The Dark Spots of Life" is needed so that folks will meet adverse conditions without fear or discouragement, taking them as a part of life.

Correlation in the Field of Art and Music

The church and the public school have much in common. Nine systems reporting named music and art as an area for fruitful correlation, indicating a growing appreciation and use of religious art and music in the public schools. The Christmas and

Thanksgiving hymns in particular have become accepted public school music in many places. These hymns taught by the public school music teachers in the field of art and music find expression in the worship services conducted by the religious education pupils. "The Other Wise Man" by Van Dyke,² according to one report was presented accompanied by Christmas hymns and music in seven schools to over 1,000 pupils. Those not taking religious education were invited to share this special program. This presentation combined music, art, Bible, beauty and service.

In Dayton, one report says, "the public school helps when music is needed by our classes where our teachers do not play the piano or cannot sing well. The music teachers also help us with our special programs and church festival programs in the schools." The same is true in half a dozen other reports.

The religious interpretation of music and art from other lands helps to develop Christian world family fellowship. Beautiful art from India, China, Mexico, South America, etc., helps American children to appreciate other peoples at their best and not as is often the case at their worst.

Incidental Correlation

There were reported many occasions in which the religious education class carried through a project for the total public school class or group including those not taking religious education.

The Junior High religious education pupils in River Forest, Illinois, conducted several assembly programs dealing with the race question. The pupils in another school felt that there should be a prayer opening their pupil-prepared graduation program. A girl in the religious education class wrote, memorized and offered the prayer which was reverentially received by the hundreds of pupils, parents and friends in the audience. The principal said to the School Board member beside him, "This grows out of the religious education program in our school."

²Slides obtainable in Chicago Public Library.

Litanies and prayers have been written by Religious Education pupils at the request of the public school teachers and principals for public occasions, such as VE Day and VJ Day. The general plan was to make the celebration religious, not merely patriotic. Public school teachers often train religious education pupils for special occasions when it is mutually agreed that they can do it better, such as choral reading and choir work. This is often true in preparing for commencement services in religious education. One religious education teacher taught public school classes to free the public school teacher to teach his class choral reading.

What Public School Educators Might Do

The National Education Association for the past fifteen years has by resolutions and recommendations shown an interest in religious education as an emphasis in the public school program. It is evident that this interest of the National Education Association has grown in recent years and has encouraged Church folk to hope for more action to improve the situation. Church leaders have hoped for some pioneer action on the part of school men to meet the need they so definitely see. However, the public school leaders so far as this writer knows have taken no action to implement their resolutions apart from a general enrichment of their programs. What kind of action to take is the problem public school leaders face even if and when willing to act. There are too many vocal orthodoxies, both religious and irreligious, clamoring for special privileges at heaven's door. Even the middle-of-the-road way is oftentimes blurred.

What can public school leaders do?

1. Public school leaders can continue to emphasize character education, an emphasis which the best Week-Day systems of Religious Education do not fail to give. At this point there will be unity of program.
2. Public school leaders and teachers can emphasize religion where religious teaching and principles arise in the

school program. Many selections in English studies have a deep religious significance. To be properly understood the question "What does the author mean?" must be answered. Religious content should not be muffed or treated with indifference. Such evaluation should be viewed as an exploration of meanings rather than indoctrination.

3. Public school teachers can do much in the field of art and music to teach religion since the best art and music in the world have grown out of religious themes and experiences. Public schools are doing a very good job in this field now.
4. The public school teacher has little chance in American history to teach religion because our school histories are almost negative on the subject of religion. It is an unfortunate slant on history that leaves out major aspects of a people's culture. At this point public school leaders should re-write our American histories to embrace our total culture.
5. Public school teachers should be prepared to meet questions arising in the field of science. So far it has been left, "If the Bible is true, then science is not true," and vice versa. This is immature on the part of teachers and confusing to the students. The creation stories of the Bible have a God reference. Should we not give our science stories of creation a God reference too? Can we not do it in terms of law, order and beauty? Our minds can go down the corridors of the Universe and feel an at-homeness. There is constancy and intelligibility in it. Its forces can be reduced to mathematical formulae.
6. Public school leaders should back up their resolutions and recommendations by establishing courses in the Schools of Education to prepare teachers to deal with the facts of our religious culture. Then better equipped teachers will be available to help bridge the

gap between Church and public school and the baneful silence of public school teachers about religion will be offset by a positive treatment of religion wherever religion might naturally be discussed.

7. In the meantime public school superintendents and principals should welcome the programs sponsored by the Churches and co-operate to make them a success. In some places at present the public schools put on competitive interest programs during Religious Education hour. This is unfair both to the pupils and teachers of religion. The pupils feel an allegiance to their school and want to please their teachers. Further, the pupils get out of such a situation the idea that "My teacher doesn't think religion of much significance."

Fundamental Principles

The reports from several cities plainly indicated that both the Religious Education and Public school leaders and teachers had never faced the question of correlation and seemed satisfied with the "general speaking terms" existing between the two educational programs. One report struck back with a tinge of resentment declaring that the run-of-the-mill teachers could not carry through such a program. The writer will have to say that is true. However, that is no reason why Religious Education and public school teachers envisioning the possibilities of a correlated program in which religion would have a recognized place, should not pioneer in giving proper emphasis to religion as an important element in our past and present culture. In the accomplishment of this, Week-Day teachers of Religion should observe the following principles in their attempts to carry out specific correlation:

1. The skills, knowledge and appreciation gained by pupils in public school education should be utilized whenever possible by the teacher of religion because of the enrichment and background these provide for religious instruction, and because the teacher of

religion is thus enabled to avoid duplication of the specific contribution of the public schools.

2. The weekday church school should seek to provide religious interpretation of public school experiences and religious motivation for those standards of thought and conduct being taught by both school and church.
3. Any course in religion should "stand on its own", that is, be a worthwhile unit whether correlated with a public school course or not. This will help religious education teachers to bridge spots in the public school curriculum which may be bare of teaching possibilities in religion.
4. The degree to which all correlation may be achieved whether incidental, general or specific, is conditioned and determined by the good will, understanding, mutual sense of religious values and homogeneity of the community. At times the Church itself is the greatest obstacle in the way of a correlated program.

The advantages and disadvantages, the strength and weakness of correlation can only be ascertained by experiment. When public school teachers themselves become conscious of these spiritual values in their own program and emphasize their importance, then we shall be giving childhood a fair deal on a high level.

Conclusion

In some homogenous communities where religious living means more than indoctrination, where public school teachers value for themselves and their students our total culture, where children are worth more than real estate and parents seriously assume the responsibility of family life, and where Churches and schools are set to reclaim for society the Kingdom of God the thousands whose environment has blighted their lives — in such a community the teachers and leaders in the public schools and Churches should get together and demonstrate the value of united effort. In the meantime let us carry through hundreds of experiments

in this field; for in so doing we shall pave the way to fuller co-operation which may come when the public school embraces as its task the teaching of our total culture, including religion.

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IV

PROVIDING EXPERIENCE FOR THE Training of Religious Educators

PROFESSOR EDNA M. BAXTER

The Hartford Seminary Foundation

Religious Education is one of many fields that requires experience as a basis of understanding and of skill of all the professional people who administer such programs. Perhaps there is no other profession that requires so much as that of the minister of religious education, whether the work be done in a local parish or in a large region. In the realm of knowledge, this professional leader in the church needs ample backgrounds in Bible, Church history, theology and worship besides psychology, sociology, social ethics and numerous cultural fields. Yet even if these areas of life are well mastered, the religious educator must learn to work with people of all ages, must understand their abilities and needs, and find suitable ways to use his knowledge.

The author came to the Hartford School of Religious Education at the Hartford Seminary Foundation to teach immediately following an experiment in regional religious education in which graduate students were having field training. That particular experience revealed the great difference between those students whose work had been primarily lectures at the University and those who combined such academic work

with field activities under close supervision. The tradition at the Hartford School of Religious Education has long been that of combining academic work with field experiences as a basis of professional training. For a long time practice teaching had been carefully supervised under the guidance of Professor A. J. William Myers and his associates. Besides there was ample provision for experience in related fields of social work, under expert guidance.

Several problems in the professional preparation of religious educators, however, grew increasingly apparent, as the faculty of religious education examined the nature of the field experiences both in Hartford and in other seminaries and universities. Some of the more important problems will be mentioned here.

First, it was found that many students during their first year of study had positions that involved supervision and varied kinds of experience long before they had had particular preparation in teaching or in group work, in creating curricula, in knowing the best resources, or before they had had adequate backgrounds in Bible, church history, worship, theology or social fields.

Frequently the experiences of such students were too scattered and the problems too complex to allow for adequate preparation to compensate for their meagre backgrounds and consequently they were obliged to have practice in doing things poorly and such standards as they developed tended to be inadequate.

Second, it seemed apparent that many students who expected to supervise in local churches or regions were altogether too limited in the scope of their experiences with different age levels. Frequently it was found some students had had a little work with children, young folks, or adults but they failed to have a sense of growing persons and what was appropriate for them in their religious education.

Third, it became very evident that students rarely saw excellent teaching of religion. How could they? Dr. Elsa Lotz canvassed the country while working on her doctorate at Hartford to locate and to study the best situations for the teaching of religion. Her thesis, *Case Studies in Present Day Religious Education*,¹ revealed the great lag in good teaching as well as in curricula.

Fourth, students in practice teaching frequently were teaching traditional curricula uncritically and with little enrichment. Under such procedure it seemed impossible to educate a type of professional leader that would rebuild and improve the curricula and teaching of the local church. Vision, imagination, and expectation for improvement could hardly grow under such circumstances in field work.

Fifth, it seemed apparent that altogether too little connection was made between the scholarship in the academic courses and field experience. For example, though hundreds of ministers and religious educators have had fairly adequate courses in biblical scholarship, there appears to be very slight evidence of it in the curricula or in the education of laymen in the average local church. Fields such as worship, church history and

social ethics provide many more illustrations of this lag. It seemed, therefore important that students use their "subject matter" courses more freely in their practice teaching.

Sixth, students in religious education tend to have very little special training or experience in work with parents, to the great neglect of the home in local church education.

Seventh, the religious education faculty began to recognize the dangers to local churches and institutions when they depended too much on students who were changing every year. Particular attention therefore was given to procedures in student service that would improve the local church and provide continuity in plans and programs.

Preparation for the varied aspects of the profession of religious education has finally led to the acceptance of several procedures at the Hartford School of Religious Education. Field work has been kept under the guidance of the teaching faculty in order to relate field experience both for the professor and for the student to the philosophy and principles being stressed in the academic courses.

Increasingly it seemed wise to provide beginning students with adequate experience in the teaching process with different age-groups. Inasmuch as church groups meet but once a week, it has been necessary to require a period of at least two semesters and to find a situation where the student can have a certain amount of freedom in the planning and development of the curriculum. It has been found preferable to work in those churches or institutions where there is this element of freedom and also where there is some competent minister of education with whom the student and the professor of the Hartford School of Religious Education can cooperate. This policy has resulted in a decided advantage to the church as well as to the student. At frequent intervals the minister of education, the student and the professor sit together and evaluate the work as it has progressed and make further plans

¹Hartshorne and Lotz, *Case Studies in Present Day Religious Teaching*.

including provision for the enrichment of the student's background, books and other materials. Through this detailed supervision of a student, attention can be given to psychological approaches to the needs of persons, to the development of curricula and to numerous historical, biblical and social questions. Specialists from other departments are consulted or brought in to meet with the students in order to make suitable use of their academic work.

Students who have had detailed training and experience in a group are far better prepared to take a supervised field work, for they recognize the needs of group leaders, teachers and individuals and make plans to help them. In the second year, the field situation may be less flexible and require greater resourcefulness and adaptability to make progress. However, the vision and expectation developed in the better situation, generally provides the drive, incentive and viewpoint that enables the student to work patiently in more individual ways with teachers, group leaders and officers so that gradually the total situation improves.

To safeguard the local situations where students have worked and to give continuity to the program in these situations, the same professor has outlined his supervision from year to year. Because students change care has been given to the keeping of diary records by students so that their successors in a local situation may know what has been done in the preceding years. In churches where there has been little possibility of safe-guarding these records, they have been filled by the supervising professor. However, in most instances they are given to some responsible leader in the church or agency. These records are used in the weekly field conference between the supervisor and the student.

In teaching situations, the diary records amount to a curriculum for that course being taught by the student and greatly influence his leadership in the coaching and training of other teachers. Such field experiences enrich the student's work in such

academic courses as "Building Curricula". All students in practice teaching meet together a few times a year where significant experiences are shared and problems discussed. Significant practices are also presented by other experienced social and religious leaders.

When the writer first undertook supervision of practice teaching she was impressed with the fact that few students ever saw excellent teaching and superior curricula. The question arose as to how religious educators might be expected to improve and to pioneer in the work of religious education without experiencing exemplary progress. At first use was made of observation of public school situations, especially in the area of the social studies. Though desirable, this kind of observation has its limitations because it does not include certain aspects of teaching involved in religion. This led the writer to establish on the campus, a Saturday morning school of religion for children of the kindergarten, primary and junior age-groups. Usually each department has been limited to a group between twelve and twenty in number, meeting one and a-half or two hours each week. The school has been housed in appropriate rooms on the campus, and is easily accessible to all students who wish to observe.

Each group of children in Knight Hall Saturday School is in charge of one directing teacher and one or more assisting teachers. Because the school has become a valuable training center for students and much time is given to it by the professors of education, it has seemed wise to provide for several students to be assistants or observers. Students with special skills in music, art, crafts or drama find a suitable place to work along lines of their interest.

The Knight Hall Saturday School is now nearly twenty years old and has provided opportunity for students and professors to discover the age-level capacities of children, suitable curricular experiences, types of participation adapted to varied children, how and when to introduce the Bible, ways to

develop long Bible units for older children, how to relate religion to social aspects of life and to the area of nature and science, how to provide suitable worship for different age-levels, and how to meet children's psychological needs including work with their parents and public school teachers. Here local church teachers may come to observe teaching and worship and "sit in" with the staff during its conferences which follow the sessions for evaluation and the making of future plans.

This school has provided an unusual place for inexperienced people to grow by serving as assisting teachers. Here varied kinds of social units, Bible units and nature units have provided experiences for creating curricula, while being related to children's problems, capacities and interests. Last year a group of junior boys asked to study about dinosaurs and out of this request came a unit covering two semesters dealing with the growth of life, varied religious ideas about beginnings, implications of a common beginning for human beings, the social and religious implications for race relations.

Because the foundations for a Christian way of life are so largely affected by the education of young children the writer also established a Nursery School on the campus. It is now known as the Knight Hall Nursery School and is completing its nineteenth year being one of the earliest Nursery Schools in Hartford. Since it was obvious that seven-day-a week education could have much to do with the development of young children it grew more evident that it should be a concern of the church. Here was a form of a week-day religious education that did not involve public schools, but could involve the home. Because it could provide such a natural opportunity for work with parents, this Nursery School has become an invaluable part of the students' training. Both missionaries and religious educators have profited by their experiences in it.

Provision is made for a few hours' experience in the school each week with nursery teaching credit. The student attends

in addition to other courses, a weekly staff session where questions about nursery children are faced and where individual children are reported on by their parents. Each couple of parents meets once with the staff to present the biography of their child, to raise questions about the child's experiences in the school and if they desire, to ask for specific kinds of help. At the staff meetings plans are formed for further cooperation with parents, for the solution of individual children's problems, for the reports of the psychologist or the pediatrician, and for the learning of songs, rhythms, and stories suited to children.

A joint committee made up of parents and the nursery staff arranges joint programs where the staff and the parents discuss questions of mutual interest and of concern. Both fathers and mothers attend the meetings. These parent meetings include help from the pediatrician, from the psychologist, reviews of helpful books on child care by parents, plans for suitable play equipment at home, reviews and exhibits of children's books and the discussion of religious concepts, prayers and resources for young children. Out of this experiment have grown several nursery schools in local churches, and in foreign mission stations. Theses are also directed in this area.

Out of this foregoing closely supervised and integrated plan of field experience have come several results:

1. Field experience has brought the professor into a tutorial arrangement of teaching because of the individualized weekly or bi-monthly conferences, meeting the particular needs of students.

2. Professors of religious education know the students thoroughly and are qualified to guide them in the kind of help they need in their classes and to aid the student in finding the professional field in which he is best suited to work.

3. By providing specific experience in the teaching process and in the creating of curricula in situations, students show marked ability the second year to supervise even in difficult situations.

4. The advantage in the student's education has proven to be significant when these students have their field experience in those churches or situations where they see and are participants in superior teaching and administration. Standards for their work become higher and their vision for the church becomes greater.

5. By concentrating in a Nursery School, a piece of group work or in a class for an older group for a year, students learn to recognize the needs of individuals and better ways to deal with them. They find also the value of clinics, of psychologists, of pediatricians, and how to work with parents and teachers.

6. Many students find the need for Bible, church history, theology and other fields of learning and relate them in suitable ways to their program in the church.

7. When students are guided week by week in meeting the particular needs of people, they gradually learn to "begin where people are" in all education whether these people be students in a class, teachers, members of boards of education or other fellow workers.

8. There is growing evidence of the increased happiness and sense of achievement and success when students take up their professional work after two or three years of such thoroughly planned field training.

V

An Experimental Use of the Summer "Camp" as Part of a Remedial Program FOR JUVENILE DELINQUENTS

PROFESSOR JOHN W. THOMAS

Crozer Theological Seminary.

During the war years, the leaders of the Northern Baptist Convention made a study of needs which the churches of the denomination should endeavor to meet, with the primary purpose of finding a factual basis for planning a post-war program for the Convention. One of the first impressions was the tensions which prevailed in the lives of children and young people. Outward evidences were seen in the number of children and youth coming before law-enforcement agencies, and in the reports of educational agencies on difficulties being experienced in the schools.

The Survey Committee assigned to the Home Mission agencies of the Convention the task of discovering ways by which Baptist churches could help to meet the prob-

lems of children and young people. As a result of this assignment, a special committee was appointed to discover ways by which the churches could serve delinquent children.

At its organizational meeting the committee decided that it had a two-fold function: 1) to discover ways in which the churches might aid children who had been apprehended by the juvenile court, and 2) to protect children who were in danger of becoming delinquent. Since it was the feeling of the group that the preponderance of the work of the church would be in the latter area, the name of the committee was changed. It became the Northern Baptist Convention Committee for Juvenile Protection.

In defining its procedures, the group decided that it should attempt to discover ways in which the church might utilize techniques which it had already developed, to serve children who were delinquent, or who were on the verge of delinquency. The use of the summer camp as a corrective or remedial experience was seriously considered. The aspect of the camping program which particularly interested the committee was the "fresh-air" camp provided by many Baptist City Church Societies for under-privileged children. The question which the Committee attempted to answer was: Could a camping program be developed which would be a distinctive part of the attempt to rehabilitate delinquent children?

As a result of this thinking, the Juvenile Protection Committee appointed a sub-committee on camping. It was at once apparent that if any program was to be effective, it must be considered as part of an effort carried on throughout the entire year. After several months of planning, an experimental camp was conducted in the summer of 1946. A report of it follows.

I. OBJECTIVES

A. GENERAL CAMP OBJECTIVES APPROVED BY THE JUVENILE PROTECTION COMMITTEE:

1. To provide a camping experience under Christian auspices for problem children and those showing delinquent tendencies.
2. To provide an opportunity for an intimate experience with the children.
3. To acquire an understanding of each child's background and his personal characteristics as bases for an understanding of his adjustment problems.
4. To attempt to create a better attitude in the child toward himself, his home, his friends, his community, and society.

B. OBJECTIVES SET UP BY THE CAMP COMMITTEE FOR USE IN THIS EXPERIMENT:

1. To experiment with camping as a resource in the program of juvenile protection.
2. To provide an experience which might be followed up through local agencies and social workers.

3. To organize and conduct the camp in such a manner that it might serve as a pattern for church agencies to follow.

4. To experiment in the areas of objectives 2, 3, and 4 listed in A above.

II. SITE — CAMP OKALONA, WOLCOTTVILLE, INDIANA.

The site chosen for the camp was that owned by two Christian Centers — Brooks House, and Katherine House — located in the heart of the Limerlost region of north-eastern Indiana, 145 miles east of Chicago, 110 miles west of Toledo, 39 miles north of Ft. Wayne, and 117 miles south of Lansing.

III. RECRUITING CAMPERS

The original plans for recruiting children called for a selection of campers from the following cities: Chicago, the Calumet district, South Bend, Kalamazoo, Toledo, Dayton, Ft. Wayne, and Indianapolis. It was planned to contact a "key person" in a church or Christian Center in each area, and to ask him to recruit children for the camp. A maximum of fifty children, between the ages of 10 and 14 years was suggested. No restrictions as to race or creed were imposed. Actually, twenty children, seven girls and thirteen boys, representing three racial groups, were recruited.

IV. CAMP LEADERSHIP

The camp was directed by the Rev. C. Dwight Klinck, director of Brooks House, East Hammond, Indiana. Twelve leaders were chosen for their background of training in religious or social work, and for their experience in personal counseling, child guidance, and group leadership. Although the enrollment turned out to be twenty, rather than fifty, the number of leaders did not exceed actual needs.

V. CAMP ORGANIZATION

1. *Length of camping period.* Leaders: July 22-August 5, 1946 Campers: July 25-August 5, 1946
2. *Orientation period.* Counselors assembled at camp on Monday morning, July 22, for a period of orientation which completely filled the time prior to the arrival of the chil-

dren. During this period duties were assigned, a schedule was worked out, and a philosophy of camping acceptable to all was evolved.

3. *Division of responsibility*

A. Cabin counselors — There were five counselors — two women and three men. Duties of counselors were defined as follows:

1. Administrative: care of physical property, keeping the schedule, creating and maintaining respect for the personal property of others.
2. At all times to seek the happy adjustment and welfare of the cabin group; to study the attitudes, personal problems and difficulties of each individual in cabin group.
3. Responsibility for cabin devotions each evening.
4. At all times to be alert to the experiences of camp as they affect the members of the cabin group, keeping in mind that all experiences in life provide opportunities for learning.
5. Supervise the quiet hour each afternoon, in the individual cabins.
6. To assume such other responsibilities in the total camp program as the staff may deem necessary.

B. Other tasks were assigned according to the training and interest of the staff, with a view to equalizing the load. Duties included: planning of evening worship and Sunday services, responsibility for evening programs, leadership of craft and discovery (nature study) groups, direction of the waterfront program, including boating, responsibility for campfires, operation of canteen, bank, and post office. One leader was the dietitian, one was responsible for first aid, and one acted as staff secretary.

C. Counseling responsibility was shared by all. Counselors agreed to befriend all children, and to assume responsibility when children were outside their respective cabins.

D. Staff meetings — These were held daily for discussion of camp problems, evaluation of the program, and for the making of decisions involving the entire camp.

4. *The camp day.*

The camp day began at 7 A.M. and closed with "lights-out" at 10 P. M. The morning was taken up by a "clean-up" of the camp, a discovery period for hiking and nature study, a handicraft period and a swim. After dinner and rest hour came canteen, games, boating, another swim, and a free period of forty-five minutes before supper.

The evening's activities included an hour or more of free time, a program canteen, and fifteen minute devotions. Special features were: Get-acquainted night and an ice-cream treat, a boat trip through the chain of lakes, a picnic supper, a party, a scavenger hunt, a hike and picnic supper, two movies selected especially for children, campfires, a moonlight swim, talent night, a treasure hunt, stunt night, and a water-melon feast.

On Sundays, of which there were two during the camp period, religious services were conducted. All campers were urged and expected to attend these services except those who were accustomed to attending mass. These were driven to nearby Rome City for worship.

5. *Initial contact with children.*

The staff recognized the importance of a good start with these problem children, and were on hand to greet campers as they arrived, to help them to carry their luggage to camp and get settled, and to introduce them to other campers and leaders.

6. *Meal-time arrangements.*

Meals were served in the spacious camp kitchen. For the first few days, children sat in cabin groups at the table, with their cabin counselors. Later in the program the children were "mixed-up" in the seating arrangements. Cabin groups took turns doing "KP" and other kitchen duties under the joint supervision

of their counselor and the dietitian.

7. *Books and games.*

The Hammond Public Library provided the camp with a selection of children's books, which were made available to the campers each day. There was also a supply of table games for use during free time.

VI. *RECORDS*

The records used in the camp fell naturally into two classes: those which provided information concerning the children for the use of the leaders, and those which the leaders developed on the basis of their experience with the children during the camp period.

The records which were acquired prior to the opening of camp included a personal application form in which the child gave some information concerning himself, a record of his family background, his school record, health information, and a record of his religious background.

Records developed by the counselors during the camp session may be classified in four groups: anecdotal notes, a check list of the child's skills and interests, a schedule for checking the type of motivation behind the camper's participation in the program, and a schedule for evaluating the child's appreciation of what the staff termed "the higher values of life".

VII. *REASONS WHY CHILDREN WERE REFERRED TO CAMP*

It is interesting to note the reasons why the children were referred to camp. Six came from broken homes, and were having difficulty in adjusting themselves to the foster homes to which they had been assigned. Five were referred because of problem behavior in home and school. Four had experienced difficulty in school adjustment. Two were recommended by churches because of problem behavior in a church group. One child was sent because of a fight she had had with a Negro girl. This child was assigned to camp by the juvenile court. One child came from a home where both parents worked, leaving the child without super-

vision for the greater part of the day.

VIII. *EVALUATION BY LEADERS AND SOCIAL AGENCIES*

At the close of the camp period the counselors held a conference at which they discussed each child, and formulated the report which was to be sent back to the agency which had referred the child to the camp. All discussion was based on the records which had been kept by the counselors. These formed an objective basis by which to evaluate the more casual impressions which had been gained by observation. These reports were prepared and sent to the proper agencies to aid them in their subsequent work with the children.

From the reports we learn that nineteen of the twenty children registered at the camp adjusted sufficiently well to the program to remain at camp for the entire period. One child became homesick, and was allowed to return home.

The reports included the following information:

1. An analysis of the child's behavior in camp.
2. Ways in which the camp experience had benefited the child.
3. Activities and relationships to which the child responded most favorably.
4. Recommendations of specific techniques which should be followed in the future program of rehabilitation.

At the final meeting of the counselors, the strengths and weaknesses of the camp program were discussed. The leaders agreed that the camp had proved a valuable experience for the children in many ways. It had provided them a wholesome experience, free from tension and insecurity, an experience in inter-racial living, and a new experience in social living, in which each person was given certain privileges, and was in turn expected to assume definite responsibilities.

The following recommendations were made:

1. All recruiting for future camps should be done by individuals who are capable of interpreting the purpose of the camp to the parents or to those who have charge of the children.
2. A careful, written case study of each child should be prepared and presented

to the camp counselors for study prior to the opening of the camp.

3. The camp period should be at least two weeks in length.
4. Children requiring psychiatric help should not be accepted by the camp.
5. A professional counselor (consulting psychologist or pastor with special skill in counseling) should be on the administrative staff to advise leaders regarding the treatment of children.

A definite follow-up was planned for each child. As a part of this program each agency was requested to submit a report on the children which it had sent. The first definite report from the sponsoring agencies was received in January, 1947. The responses are interesting. Of the nineteen children who participated in the entire camp program, sixteen were enthusiastically in favor of returning to camp in 1947. Three of the children had moved from the area. One child was indifferent to the idea of another camp experience.

The sponsoring agencies reported that ten of the children had gained a more wholesome attitude toward life as a result of their experience in camp. These children seemed to have grown in ability to cooperate with leaders and with members of their group. Three children were reported as having shown little improvement in behavior as a result of their experience. One child showed temporary improvement, but soon lapsed back into his pre-camp patterns. Agencies dealing with three of the children stated that the recommendations of the camp counselors had been of assistance in placing children in foster homes.

IX. GENERAL EVALUATION

It is, of course, difficult to evaluate a short-time experiment of this type objectively. The facts are not all in, nor can they be gathered for some time. Furthermore, it is never possible to determine whether improved behavior is the result of a camp experience, or of other factors in the environment. Bearing this in mind, however, the following conclusions seem justified.

As an isolated experience, a summer camp would have little value in the rehabilitation of delinquent and pre-delinquent children.

Its brevity and its lack of continuity with children's previous and subsequent experiences would militate against its effectiveness. As part of a year-round rehabilitation program, however, it can hardly be equalled.

The camp holds a unique place as an opportunity for making accurate observations. Building on records from homes, schools, and social agencies, as to the nature of the children's problems, camp leaders, who are with the children twenty four hours a day, and share with them all of life's experiences, have an unparalleled opportunity for observation of behavior patterns, both individual and social, and for making accurate judgments as to the motivation behind these patterns. If leaders are adequately trained in objective reporting and can find time to write up experiences, the records growing out of a camp experience should be the most accurate available, and should form an excellent basis for wise guidance by other agencies during the remainder of the year.

The camp is in a more favorable position as an opportunity for building desirable social attitudes. Acceptable patterns of social behavior grow only out of social experiences in which children are assured of security, but expected to assume responsibility. In the intimate life of the cabin group, in the dining hall, and in class or playground experiences, these requirements are met. The intimate and friendly relationship with counselors, and the security offered by the regularity of the camp program furnish a guarantee to the child of the inviolability of his rights as a person. To many children this is a new experience, and one which evokes a healthy response. At the same time, it is perfectly clear that each camper must do his part in the life of the group. Cooperation then becomes the pattern — often in sharp contrast to the violent coercive methods of adults and the evasive tactics of children to which many campers have previously been accustomed. In other words, in a kindly, but well-controlled environment, desirable social attitudes tend to flourish.

The value of a camp as a significant part of a year-round program of rehabilitation is dependent, of course, upon its leadership. Two requirements are at once apparent.

First, leaders must be of exceptionally high calibre. Their training must be adequate. They should have had considerable and very successful experience in dealing with children. Their personal qualities — insight, friendliness, patience, and the like — must be of the highest. In addition to this, skill in specialized fields (such as diabetics, first aid, swimming, etc.) must be sought.

In the second place, an unusually large number of leaders must be enlisted. One leader for every five or six children may seem a disproportionately large number. For a camp dealing with normal children, it might well be. In a camp for problem children, however, such a proportion may be regarded as essential. To reduce the number of leaders would be to imperil the effectiveness of the camp program.

For this reason it is obvious that the conventional "fresh-air camp" cannot be used as part of a remedial program for children with delinquent tendencies. "Fresh-air" camps are planned to provide vacations for large numbers of under-privileged children. To give a maximum number of children the benefit of a camping experience, expenses must be kept down, and one way of accomplishing this is by reducing the number of leaders to a minimum.

Remedial camps must, therefore be set up on a regional basis. Although it is unlikely that enough such camps can be organized in the immediate future to meet the urgent need of our day for juvenile rehabilitation, it would seem desirable to increase their number as rapidly as possible. The expense thus incurred should be more than made up in the savings of juvenile courts, detention homes, and reform schools, and in the greater effectiveness of efforts already being made by social agencies to save the nation's children.

A REPORT OF A

Seminar in Character Education

BALDWIN-WALLACE COLLEGE

BEREA, OHIO

I

OHIO CONFERENCE ON

Character Education¹

LOUIS WILLIAM NORRIS,² Chairman

One feature of the Centennial Observance of the founding of Baldwin-Wallace College was a conference on character education. The committee charged with responsibility for the conference decided that its theme would be character education on two grounds.

In the first place, Baldwin-Wallace College by virtue of its being a church-related school is basically concerned with the moral growth of its students. True to its founder's objectives the college has consistently striven to contribute to its students more than mere intellectual training. Plans for the second century of its history should begin, it was thought, with attention to the reshaping of instruments for moral growth suited to these times. Secondly, the nature of education in any form involves changes in character. However defined, education affects the learner's scale of values and the set of his habits. Information about persons and things leads to action in relating the learner

to each of these. Plato's conception of learning at its highest as an apprehension of the good involved some grasp of it at every level. An educational institution then, it seemed clear, should make careful scrutiny of the moral implications of its task.

Two further observations helped to determine the pattern of the conference. First, the character-bent of the student before coming to college greatly conditions the character results of his college education. To understand fully the changes in character that are both possible and desirable in college, it was felt necessary to observe character processes affecting youth before they come to college. Knowledge of them from their earliest years up to college age, as well as during the college age period is needed. Second, it was seen that the character standards of college youth are never held in abstraction from the off campus conditions of the time. The proposition that the individual is a part of the condition of the world holds for college students now more completely perhaps than at any other period.

¹Held at Baldwin-Wallace College, Berea, Ohio, September 18-20, 1946.

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Observation of character growth in college students should, therefore, include reference to the total milieu of which they are a part.

The purpose of the conference was therefore to discover to whom and to what it is that youth should give their greatest loyalty. The college was concerned first of all to work out an answer for its own students. But to find out how they might be helped to adequate moral outcomes it was thought necessary to look at this process all along the line up to the age of twenty-five. Since the students at Baldwin-Wallace come largely from the state of Ohio and the state constitutes a manageable geographical unit, the conference became a study of character growth within the state of Ohio.

Selection of delegates to the conference was made so far as possible on the basis of nomination by state officials within the organizations invited to participate. A few less than two hundred representatives took part. They came from family health and welfare associations, child development units, welfare federations, parent-teacher associations, councils of week-day religious education, boy and girl scout councils, Y. M. C. A. and Y. W. C. A. councils, youth bureaus, 4-H Clubs, Pathfinders councils, Methodist, Presbyterian, Congregational-Christian, Episcopal, Evangelical-Reformed, Evangelical-United Brethren, African Methodist, American Lutheran, Baptist church conferences, the Ohio Council of Churches, elementary, junior, and senior high school systems, and other Ohio college faculties. Almost nine-tenths of the participants were professional workers. The conference constituted, therefore, a cross section of the character building forces within the state.

As a result of these plans the procedure of the conference was quite clearly indicated. Preparation of participants was assisted by a carefully prepared handbook which was devised by their seminar leaders in consultation with a few representatives from each seminar. These study outlines were sent to delegates well in advance of the conference. At the time of the conference lectures were offered in plenary sessions as a means of

opening up the issues. The three seminars, which carried on the bulk of the conference's work, were organized on the basis of age levels. They carried on vigorous discussions, and reports, together with evaluations, were made at a closing session. Reports of lectures, seminar discussions, and evaluations appear in the pages of this journal.

An effort was made to avoid thesis-proving for one program of religious education, moral training, or other specific preconception with which participants may have entered into the conference. A large value lay, consequently, in the opportunity which was afforded for an exchange of methods, objectives, and results which this diversified group of workers had found significant. An epoch-making platform on which all future character-building education should rest was neither expected nor accomplished. Coordination of efforts at character growth was begun and serious plans for future progress in this regard were proposed.

Three of the latter deserve attention. One was that a cross-section of the character building forces in local areas was to be called together. Several representatives came from the same city in a few instances and a significant nucleus was provided for repeating the pattern of the conference on a small scale. A second need widely expressed was for some kind of permanent organization along the lines of this conference for the state of Ohio. Such an organization or council could help character building agencies understand each other, discover areas inadequately developed, arrange for further study of this type, and in general facilitate the focusing of the large potential of character building forces within the state upon the actual issues that require solution. Another suggestion went in the direction of calling for a repetition of this type of conference in other states throughout the country. Characters are developing. The only question is how balanced and healthful the homes, schools, community groups, and colleges of the country wish them to become.

II

MORAL LIFE

In A World Of Conflict¹

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CONSIDERATION of the background and setting for character education may well begin with a simple proposition: *Morality arises from conflict.* Where there is life there is conflict and where there is conflict a moral life begins.²

We are likely to think that our age is beset with an unusual number of conflicting situations and this may be true. However, it may be well to remember that all ages are conflict-ridden — in the minds of contemporaries. It is only when time has gone by and the historian is able to view an age in perspective that one becomes aware of underlying unities within the flux of change.

If conflict is the matrix out of which moral issues arise, it is then clear that teachers and guides who assume responsibility for the moral training of children and youth should be sensitive to the significant conflicts of their time. This means that we must ask educators to develop a capacity for detecting trends in the civilization and culture of which they are a part.

This is no easy task, as both sociologists and journalists will testify. One of the major difficulties arises from this fact: a social trend is a function arising from many causes, but in final analysis it is a function of public opinion. When one is aware of the processes by which public opinion is formed it is then possible to determine with

some degree of accuracy the nature of its end-results. In a democracy, for example, when public opinion is being formed in democratic fashion it is feasible to project normal curves of opinion. When, however, as has become increasingly true in the United States, public opinion is formed through the instrumentality of authoritative commentators and columnists, or is changed by a monopolistic press and radio, and when the arts of propaganda have reached a high degree of refinement, the task of the interpreter becomes complicated and exceedingly difficult. Still another difficulty resides in the tendency of "trend-spotters" to overlook the laws of continuity. One may become too contemporary, too oblivious to history.

In spite of these difficulties, modern educators must either become sensitive to social change or be content to teach knowledge which has lost its pertinency and a morality which has lost its relevancy. There is no value in teaching a morality which cannot be used.

The chief purpose in this paper is to point out certain conflicts of our time which call for moral decisions. The plan will be to describe these conflicts, in the first instance, in terms of trends in the spheres of our social, economic, and political life, and at the close insert some conflicts which arise because of our international commitments and responsibilities.

SOCIAL TRENDS

Among the trends in American life with which educators seem to have trouble is the obvious movement toward the *unstable family*. We continue to train young people for a form of family life which, for the most part, no longer exists. The unstable family

¹An address delivered before the Ohio Conference on Character Education at Baldwin-Wallace College, Berea, Ohio, Sept. 18, 1946.

²Author's note. This treatment of major areas of conflict and of responsibility may strike the reader as abrupt and summary where development would be desirable. It should be borne in mind that this address was designed to precipitate discussion in the ongoing conference.

comes into existence when the family loses its permanent relation to the soil, to a locale or place. Family mobility is the primary cause for other varieties of instability. The causes of family mobility are to be found in science, technology, industry and modern business processes. Hence it must be assumed that the trend toward an unstable family is a genuine one which cannot be checked without removing these causes.

It is entirely clear that instability in family life renders the problem of moral teaching more and more difficult. In a more stable state of family life local controls suffice to maintain regularity of conduct. True, this regularity may be, and often is, on a very low level but at any rate the expectancy of what individuals may do is high. In our society the expectancy of behavior is increasingly uncertain. All of which means that we must invent new ways of dealing with moral issues. A preliminary suggestion here is that one of the first adaptations to the new type of family life is to raise institutional operations to a new level of effectiveness. When families move from community to community (and the average of such transplantations runs in certain industries to as high as seven moves for a twenty-year period) it should be possible to serve these families with institutions and agencies designed to meet their needs.

Another social trend of which most citizens seem quite unaware is resident in the fact that the United States is now the most powerful military nation in the world. In the light of our various international commitments and responsibilities it is entirely likely that we shall to a large degree remain a *military nation*. It is already true that our foreign policies are to some extent dictated by what is commonly known as military necessity. If we maintain in the future a vast military establishment with its attendant personnel, we may anticipate radical alterations in many ways of life. In one sense militarism and democracy are antithetic, and certainly many of our cherished democratic traditions will soon be put to a severe test if this trend continues. We have already seen

how difficulties are likely to arise in the recent debates on the control of atomic energy.

Perhaps the most significant change of our time is represented in the steady and implacable movement toward *racial equality*. If one reads the signs a-right, there is no longer the slightest doubt about the fact that the yellow, brown, and black people of the earth, who incidentally outnumber the so-called white people in a ratio of approximately three to one, will not again recede from their demands for a good life. The only question remaining to us in America now seems to be the rate of speed with which we are able to move in the direction of equality. The direction itself is set. This is not to minimize the strain which this tendency will put upon our wills and our characters. We have for so long practiced discriminations against Negroes, for example, that a genuine wrench will be required to set our faces in the new direction. This is bound to be true in spite of the fact that there is warrant for racial discrimination neither in the religion we profess nor in the science which we respect.

The new role of *trade unions* in American life represents a change which, unhappily, many of our citizens seem unwilling to accept. These recalcitrant individuals should, perhaps, be reminded that trade unionism is now a constitutional phase of American society. The National Labor Relations Act has been declared constitutional and trade unions have precisely the same status in law as do corporations. Trade unionism is both legal and, in its new phase, politically and socially aggressive. It has already made itself felt in our local and national affairs and will be much more powerful in the future. Some of the finest leadership in the nation is now at the service of trade unions. The new moral issues which have been precipitated by the new trade unionism revolve about two poles, namely (a) how much of the share of our national economic product should go to the workers, and (b) to what extent should the labor viewpoint gain expression in the management of our public and private institutions.

The price which every industrial nation must pay for its social stability is a thorough-going system of *social security*, that is, a system of insurance which will furnish guarantees to the citizens against some of the major hazards of modern life. Among these hazards are unemployment, sickness, accident, and old age. We now have made the beginning in the establishment of such a system, a beginning which is perhaps already sufficient to furnish a partial safeguard against serious economic depression, but the system must be expanded. Since this happens to be a world-wide trend one may assume that expansion will come and that the time is approaching when these national insurances will cover all citizens.

The moral issue which has been raised in this connection is frequently stated in these terms: Is not social security likely to reduce self-reliance and initiative to such a degree as to lower the moral tone of our citizens? One may have no fears of this consequence. The basic minimum security which is provided from the reservoir of national wealth will never be high enough to serve as a practical substitute for work. In any case, the alternative, so far as morality is concerned, is likely to be a greater source of demoralization.

ECONOMIC TRENDS

The first requisite of a modern state is a *stable economy*, an economy in which the people have confidence, which is not, because of its inner weaknesses, likely to break down and cause widespread unemployment. A stable economy is one which maintains maximum employment at high wages. Workers must be able to purchase a large share of the commodities which they produce. It is impossible to see how such an economy can be sustained unless there exists a wide variety of economic enterprises. In other words, unless we are to drift towards either state capitalism or state socialism (and the distinction between the two is slight) we must accept the theory of a *mixed economy*, that is, an economy in which there is private enterprise, corporate enterprise, cooperative enterprise, and government enterprise.

Indeed, a mixed economy seems the only solution for the democratic states in which other forms of plurality — cultural, political, religious — are already accepted conditions of freedom. In a strict sense, we already have a mixed economy although we are not prepared intellectually or emotionally to admit the fact. Consequently, we have not yet mustered enough courage to develop a morality compatible with a mixed or plural system. The basic moral consideration which a mixed economy imposes upon us is this: each form of enterprise must be equally secure in law. From this fact flows the corollary, namely, that under the conditions of a mixed economy it should no longer be permissible for persons who adhere to one form of enterprise to strive to cause the failure of another.

To select a single other economic trend which is pressing but long overdue, *public housing* may be mentioned. Here we stand confronted with one of the perplexing paradoxes of our society: we have a sufficient quantity of the materials from which houses can be built; we possess the technical skills for efficient building; and yet we, the richest nation in the world, still tolerate the fact that more than thirty percent of all our American houses are sub-standard. We profess to believe in family life and yet we are content to allow children to be born and raised in shacks and tenements. Certainly, here lies a deep-seated moral issue and our failure to meet it audaciously and boldly is a sign of inner moral weakness. We shall soon pay a heavy price for this delinquency, particularly our failure to supply decent houses for our returning veterans.

POLITICAL TRENDS

The most marked trend in American political life in the last three decades is the rapid growth of governmental *bureaucracy*. This trend is, one may assume, inevitable. A democratic government must continually expand its services to its citizens. Each expansion of service brings into existence a new bureaucracy. We cannot arrest this trend, but we can make a democratic adaptation to it. The democratic maxim should

be: for each expansion of government service there should ensue a corresponding expansion of citizen participation. In this manner the bureaucracy becomes a part of the citizen's responsibility. Government officials remain servants of the people, not its masters. Another adaptation to this trend is to be found in improved and more universal training for public service. Colleges and universities have thus far made only feeble efforts to facilitate such training. But, no matter how honest and efficient the public servants become, the chief moral implication of bureaucratic tendencies is more alert and persistent participation on the part of the average citizen.

Our federal system of checks and balances has been gradually but certainly deteriorating. There have been times in our recent history when the working relationship between the executive, judicial, and legislative branches of government has been so far impaired as to make effective functioning almost impossible. The growing impasse created by this awkward situation has finally led to a demand that at least one of the branches, the legislative, should be modernized. Fortunately, the LaFollett Reorganization Bill passed the late Congress and the out-dated committee system of Congress is to be improved. But from a moral viewpoint this enactment falls short in one important respect: the seniority rule, which places the chairmanship of Congressional committees in the hands of a member for no other reason than his length of service, was retained. Since the most important work of Congress is transacted in these various committees this is a matter to be deeply regretted. What is significant, however, is the new tendency to bring our democratic governmental machinery into alignment with modern requirements.

A word should, perhaps, be said about our political parties and their leadership. Unhappily, this must be a word of pessimism. The plain truth of the matter appears to be that both of our major parties are at the moment bereft of leadership adequate for the exigencies which exist. On this ac-

count there is a renewed demand for a third party which will more adequately express the desires of the liberal element in our citizenry. The prospects for success for such a party are not at this moment bright and it seems entirely likely that we shall be obliged to move into the new era with political machinery unsuited to the requirements of contemporary democracy. One item of encouragement is, however, to be noted, namely the political activities of non-partisan citizens' groups both inside and outside of labor organization. This is a sign of health, indicating that many citizens, who no longer feel that they can properly express their ideals and wills within the confinements of existing political machinery, but who have assumed a new attitude of responsibility towards political participation. It may well be that these independent groups will soon hold the balance of power as between the two major parties.

TRENDS IN WORLD AFFAIRS

Where there is responsibility, moral problems appear. In fact, morality and responsibility are related terms although the former belongs primarily to the secular world whereas the latter is more definitely associated with religion. The United States has in recent years, and especially during its participation in World War II, accumulated a series of international responsibilities which taken together create a new moral "climate" in which Americans must now learn to live. In a very real sense the peace of the world to a large extent now rests upon the moral conduct of the American people. This should not be said out of any feeling of national pride; it is a simple fact which proceeds from our present military and industrial power. The fate of the world depends upon two giant states, Soviet Russia and the United States of America, and of these two the United States is at the moment the more powerful and hence the more influential. One of the tasks of this generation is to find ways of transmuting influence which attaches to power into influence which proceeds from morality. Victories won through mechanical power do

not become true victories until sanctioned by intellectual and moral convictions.

The foregoing paragraph suggests that one of the major tasks of educators is to assist citizens in discovering how they as individuals may discharge their moral responsibilities in the international sphere. Four areas of responsibility may be selected for purposes of illustration, namely our moral obligations to one of our late enemies, Germany, to one of our principal allies, Soviet Russia, to one of the mandated states, Palestine, and finally our responsibility to the United Nations. In each instance the nature of our obligation as conceived by the author will be briefly stated.

Under the terms of unconditional surrender it is to be assumed that the United States, together with its allies, pledges itself to bring Germany back into the family of nations as a bona fide state but with assurances that this new Germany will not again be in position to plunge the world into brutal war. This is a solemn obligation which certainly is shot through and through with moral content. We have already committed many errors in our occupation of Germany. Our policy with respect to Germany has never been clear and is at the moment more ambiguous than ever. We cannot discharge our moral responsibility to Germany unless we are prepared to continue the occupation for an entire generation, that is, until a new generation freed from the Nazi taint is ready to govern. But, in order to perform this task effectively, we must not ask the Army to bear the burden. This is a task for which the Army is not prepared and for which its competence is slight. In short, this is a job for skilled civilian specialists.

Our relations with Russia have steadily deteriorated until now many American citizens speak as though there were but one outcome possible, namely war. This conclusion must be rejected. How war with

Russia will resolve any of the fundamental issues which now separate these two great peoples is not clear. It may be assumed that there are ideological differences between the two nations which cannot now be resolved and which may represent permanent antitheses. In this area we must agree to disagree. On the other hand, there are myriads of human problems to be attacked throughout the world and this work can be done in collaboration with all nations regardless of ideological distinctions. The formula, then, for getting on with Russia is simple indeed: it consists of (a) an attitude of firmness (and one must distinguish between firmness and toughness) on all issues involving our rights and the rights of other nations, and (b) an attitude of friendly assistance to the Russian people. In the latter instance actual, concrete, assistance is meant in helping Russia rebuild her ravished land and in the end help in restoring her confidence in our ultimate wish for her security.

The bitter conflict which is now taking place in the Middle East and which rotates about the little mandated territory of Palestine represents one of those angled webs of international politics which bewilders the layman and confounds the man of goodwill. The issue has reached a stage at which it seems utterly futile to engage in either historical or logical debate regarding the merits of the contending parties. But one fact cannot be escaped, namely the Jews of Europe have been well-nigh extinguished and this mass murder has been committed by persons who belong to the Christian community, nominally at least. Another unavoidable fact is that both Great Britain and the United States promised the Jewish people a refuge and a home in Palestine and at the hour of their greatest extremity we failed to keep this promise. The moral issue is plain: either we insist that Jews be allowed to enter Palestine or we admit them to our own country.

III

CHARACTER AND CITIZENSHIP THRU Democratic Discipline

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A democratic way of life becomes realizable only when citizens have a clear understanding of their responsibilities. Democracy itself, as well as those classical values associated with it, namely, liberty, equality and fraternity, needs re-interpretation for our age. These are all fine-sounding words and they still have the capacity to stir our feelings but they are nevertheless words which cannot be readily translated into disciplines, into ways of living. Indeed, their emotional appeal is in itself a barrier. Citizens are able to substitute democratic feelings for democratic behavior.

I am not suggesting that any of the classical values of democracy be discarded. On the contrary, I am more devoted to these values than ever before because I have seen in recent history how nations deteriorate when they depart from these guides to government and conduct. Liberty, equality and fraternity are more important now than during the French and American revolutions when these stirring concepts brought modern democracy into existence. Government by law, impartial justice, trial by jury, majority rule safeguarded by majority rights: these are all values which lie at the very heart of democratic experience. But, in an age of power and its accompanying cynicism, an age in which even those who profess allegiance to democratic principles find themselves defending anti-democratic practices, something more is needed than reiteration of these classical democratic words.

If educators are to help us conserve and reconstruct democracy for ourselves and the future, they must soon come to know the nature of that knowledge which induces and fortifies democratic behavior. I have chosen to give the name of *discipline* to this necessary knowledge, since my assumption is that knowing is of itself a discipline and that when knowledge is pursued for the sake of use the enterprise becomes automatically one of disciplined conduct. I shall mention a series of such disciplines which seem to me to be both essential to democracy and susceptible of being reduced to practical teaching; in each instance I shall append a few supporting remarks but not enough, I trust, to excuse the reader from performing his share of the task in hand. Democratic disciplines should be democratically derived.

The discipline of avoiding false antitheses: Our generation seems to be bedeviled by *either-ors*. We are forever being asked to choose between absolute opposites, implacably divorced *blacks* and *whites*. Communism versus Fascism, Free Enterprise versus Collectivism, Freedom versus authority, Bureaucracy versus Democracy: these are the choices we are asked to make and none represents a true choice for persons of democratic faith. Democracy, as will be pointed out later, is obliged to accept diversity. The basic meaning of freedom itself derives from acceptance of difference. If differences are included, no choice can become absolute. The desire for absolute is a sign of insecurity.

city. A confident person is capable of dealing with multiple alternatives. If, in addition, he is a realist, a person who strives to make his ideas naturalistic rather than rationalistic, he will know that a workable choice is one which lies somewhere between ideational polarities. The scientist does not speak of hot and cold: he invents a thermometer and thenceforth knows what degree of hotness or coldness he confronts. So should it be also with the democratic citizen who aims to relate his public behavior to realizable goals.

The discipline of "unity through diversity": The values underlying Democracy must represent an inner consistency. The reason why believers in Democracy demand respect for difference, the rule of diversity, is not that they want mere variety or novelty. Rather, the demand for diversity is necessary if some of the other democratic values are to be realized. Respect for the individual has no meaning unless the individual is permitted to be different, is free to express his individuality. Many people who accept this theory of diversity up to this point seem, however, to fall into an easy error: they appear to accept the theory of diversity on the basis of tolerance. They assume that it is democratic to tolerate persons who differ from themselves, but this is not enough. Tolerance is a negative virtue, perhaps no genuine virtue at all. The true democratic person is a person who welcomes and strives to utilize the diverse gifts of others.

The theory we are here discussing is often designated as social "pluralism" and thus stands in contrast to social "monism". The latter aims to achieve unity through practices of uniformity. The former, on the other hand, strives to attain unity through diversity. One should expect that if social pluralism is a workable and desirable doctrine, it would prove to be applicable in all spheres of our associational life. Political pluralism (federalism) is, no doubt, accepted by most Americans. There are some who now recognize that the distribution of powers in our federal system lead to difficulties but not many who believe these

difficulties so great as to warrant the substitution of totalitarianism. Religious pluralism, while accepted by most Americans, should perhaps be classified as one of our tolerances. The relation between the multiple religious sects in the United States is not one of mutual helpfulness. Cultural pluralism, the inclusion of peoples from many cultures, nations, regions, and races, has never been completely assimilated as an American belief. There have always been some who firmly believed in varieties of superiority and inferiority among peoples, and these have never accepted the doctrine of cultural pluralism. And when one reaches the economic level, alas, there are few pluralists in America. On this plane, we have a strong tendency to become totalitarian: we want our economy to be all this or all that, all Capitalism or all Socialism. We believe in mixed government, mixed religion, and mixed cultures, but not a mixed economy. From a philosophical viewpoint it seems, however, that our various other pluralisms will not function effectively unless there is also a plural economic system to support them. A democratic discipline which is adhered to in one sphere of experience, but denied in another can never become a true way of life.

The discipline of congruity between means and ends: The means-ends question is one of the oldest in Man's lone effort to make his behavior reasonable and it will probably be the most durable of all philosophical problems. The chief difficulty with respect to the means-ends issue is not that some people insist upon believing that desirable ends may be achieved through undesirable means but rather, that those who believe the contrary are so inconsistent in their own conduct. They say the means must be consonant with the ends but when they themselves become end-gainers they become careless and are soon discovered violating their principle. I do not mean to imply that such persons are necessarily hypocrites, although it is probably true that those who make the loudest protestations on behalf of their virtuosity are most careless

about the methods they employ. This is sad to contemplate: when good people with good ends in view fall into the error of using bad methods, goodness becomes, indeed, attenuated, if not adulterated.

Fortunately, this is a philosophical problem which may be illuminated by reference to various sciences, particularly biology and psychology. I can find nowhere in these two sciences any disproof of the assumption that organisms become what they do, that functions are antecedent to refinements of structures. Ralph Waldo Emerson's trenchant manner of stating the problem is pertinent: he wrote as follows:

"Cause and effect, means and ends, seed and fruit, cannot be severed; for the effect already blooms in the cause, the end pre-exists in the means, the fruit in the seed."

How simple and how profound is Emerson's crisp phrase — "the end pre-exists in the means" — and how incontrovertible! How else could it be? We become what we do, and if we choose good ends and pursue these with bad means, our ends will ultimately become, not merely disappointing but, also bad.

It is possible to state this issue clearly and with positivism, but I must quickly add a qualification. It is rarely if ever possible in this imperfect world and with persons as imperfect as we are to find precisely the right and compatible means for every end. The "law" of congruity between means and ends is one of approximations, and it is at bottom a moral doctrine. He who *strives* to bring his means into alignment with his ends and knows that he does so for a sound reason is capable of high moral conduct. On the contrary, he who knows that his means are not chosen because of their compatibility with ends but for other and extraneous reasons cannot possibly become a good man. He who never asks whether he is about to use the right means for the end he has in view is already an evil person. He has already enmeshed himself in a conspiracy and finally his whole life will become conspiratorial and hence un-humane.

The discipline of the partial functioning of ideals: Persons who are earnestly preparing themselves for a satisfying experience within the democratic affirmation need to learn that the all-or-none- principle does not apply. That portion of an ideal which gets realized under democratic conditions is a functional fraction of the whole, a fraction which has somehow become strategic or decisive. Ideals which operate in a democratic setting are those which deal with particulars. This feature of democratic life makes long-term planning extremely difficult. The evolving wholes cannot be clearly foreseen since they consist of accumulations from particulars.

Two derogatory names have been applied to this theory of the partial functioning of ideals, namely, *opportunism*, and *moral relativism*. The first of these critical words needs to be taken more seriously than the second. I assume that "opportunism" means doing what is expedient without attending to what is right, in other words, a way of behavior which relegates principles to a subordinate position. Those who are either anti-democratic or non-democratic in convictions often charge democrats with this form of easy-going evasion, implying that there is a basic lack of moral principle in the democratic concept. I fear these same easy-going democrats have all too often deserved the charge. When one attempts, for example, to match American democratic pretensions with our actual performance in the various liberated and occupied nations of Europe it becomes exceedingly difficult to discover the moral elements in our policy. In short, it is my belief that the liberty which democracy grants is frequently an invitation to moral laxity.

Moral relativism is a term and a derogation of quite another kind. The opposite of relativism is, presumably, absolutism. A moral absolutist is then a person who holds that whatever is right is right for all persons, at all times, and in all situations. Also, he, the absolutist, knows precisely what the right is, not merely for himself but for all others. Perhaps I am being extreme in my

definition of a moral absolutist. Certainly it would be difficult to find his full counterpart in actual experience, and yet what I have said is definitely implied in this form of absolutism. All that can be said about moral absolutes and moral absolutists is that they can seldom carry out their dicta and when they do the consequences are deplorable. The Inquisition was in one sense an illustration of moral absolutism, re-enforced of course with religious bigotry, but bigotry is still another variety of absolutism.

The alternative for the moral absolute is the steady and resolute effort to achieve what is possible without losing sight of what is desirable. Democracy, incidentally, is itself an ideal which can be realized only in part. There can be no complete and perfect liberty, no full and continuing equality and no durably deep fraternity — not among imperfect human beings. Democracy expects a great deal of its adherents, more than any other way of life, but it does not anticipate perfectionism. When democracy is advocated or promoted as *the* perfect fulfillment of Man's desire for a satisfactory way of life it begins with a decided handicap. Under these circumstances its unimportant failures will be enough to precipitate pessimism.

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The above samples of democratic disciplines will serve to illustrate that part of our problem which may be regarded as theoretical or philosophical. It will be noted that I have not endeavored to furnish logical arguments to substantiate my claims but have inserted such discursive remarks as might stimulate the reader to independent reflection. There are some persons for whom the above approach may not be congenial and hence I shall append one further example of a democratic discipline which falls within a field of experience common to most citizens, namely, *the discipline of institutional correlation*.

Democratic societies, as has been noted above, have been notoriously weak in creating wholes. This fractionalization of a society which has thus far accompanied democratic developments is not too dangerous

until it reaches the stage of functional disrelevance. It is my belief that this stage has already been reached in the United States. That is, I believe that we cannot now derive proper benefits from our institutions because the problems with which they deal have become inter-dependent while the agencies and institutions remain insulated from each other in so far as functions are concerned. We cannot, for example, make a concerted attack upon crime and delinquency for the simple reason that the agencies and institutions involved cannot collaborate. No matter how effective any single institution becomes, the problem as a whole cannot be diminished. The disrelatedness in our institutional framework is no longer an illustration of useful diversity, nor of genuine freedom but, rather of diversity and freedom deteriorating into gross inefficiency. The by-products of this deterioration affects both the institutions themselves and their staffs and the citizens who act as their constituencies. Long ago I used the awkward word "institutionalism" as a diagnostic symbol for this democratic "disease".

In the United States we have made numerous attempts to deal with the "disease" of institutional non-correlevance but unhappily these have not met with marked success. We now are equipped with innumerable councils and federations designed to correlate (co-ordinate is the usual term) institutions and agencies but whatever correlation is achieved remains always at the top levels of administration. What is obviously required is correlation on the plane of functions. Practitioners might correlate readily as part of a scientific and functional experiment whereas administrators find it difficult to do so since they are asked at the very outset to make a voluntary restriction of their "sovereignty". What I am now striving to say is that the prospects of bringing about functional correlation among our agencies and institutions are brightest when one views the situation from the viewpoint of the trained practitioners, and then from the point of view of volunteers and laymen. In

short, this is a case in which the democratic pressure must, I believe, come from the "bottom".

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It is my earnest hope that many persons will now engage in this task of stating, describing and defending the disciplines of democracy. Long before this undertaking is near completion (and in real sense it will never be completed) others should begin a similar enterprise designed to demonstrate how these disciplines may be taught in school or out, taught in such manner as to make the democratic way of life seem both

difficult and rewarding. My present wish was pointedly expressed years ago by one of America's creative minds, the architect Louis H. Sullivan in these words:

"We live under a form of government called Democracy. It is of the essence of democracy that the individual man is free in his body and free in his soul. It is a corollary therefrom that he must govern or restrain himself both as to bodily acts and mental acts — that, in short, he must set up a responsible government within his own individual person."

IV

SEMINAR FINDINGS

1

Problems of Pre-Adolescents

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In this group of about forty leaders concerned with the character development of children under twelve there were present superintendents of city public school systems, supervisors of elementary schools, professors of religious and elementary education in colleges, directors of social welfare organizations, doing both individual and group work with children, ministers, directors of religious education in churches, and state and local leaders in week-day religious education on released time from public schools.

After discussing a number of definitions of the word "character" it was agreed that the word *character* covered everything included in the word *personality*. One's character is made up of all his feelings, habits, attitudes, and thoughts. Character also includes one's continuing relationships with other people and one's attitudes toward all the natural phenomena that make up the total fabric of the universe.

Yet in speaking of a person's character, there must be put into the term an addi-

tional meaning, namely, certain standards of value. When it is said we wish to develop character it is meant we wish to develop certain qualities in personality, i.e. in the kind of personality we approve.

Discussion focused on three major areas in which significant changes have occurred that affect character education of children.

1. Changes in Psychology Affecting Conceptions of Character Development

In discussing this subject the seminar considered especially the results that have come from recent developments in mental hygiene and psychiatry. Where educational leaders are aware of these important insights, marked changes have been made in methods employed in dealing with problem children and in the attitudes and procedures of teachers in progressive schools, both public and private.

The following statements represent either the ideas with which all were confronted or the convictions which developed.

1. Psychologists have emphasized the importance of giving children experiences and

ideas to deal with which are on their level of maturity. We should not be trying to develop in children a type of character appropriate for adults. Many studies have shown the disastrous effects when too mature standards are expected of children. Nature has its own natural schedule for physical, emotional and mental development, and to run ahead of this schedule is likely to increase tensions and feelings of inadequacy and guilt, and to bring discouragement.

2. In homes where children idealize their parents, the attitudes and conduct of the parents are more important than any other means of teaching ideals of character. We must practice what we preach. This can scarcely be called a recent finding, but psychologists have put an added emphasis upon it. Resentment and hatred toward parents, however, may remove all desire to be identified with their ideals.

3. Psychologists have shown that right and wrong are not so specific as formerly held. We should not attempt to fix morality into a rigid mold. Conduct can not be helpfully divided into two clear-cut categories -- the good and the bad. This change of thought is due partly to the fact that there is a plurality of moral values in our society with the result that our ideals are also plural. It is due also to the fact that we have discovered that conduct must be valued on the basis of a number of different factors. Several questions need to be asked and answered before behavior can be adequately judged.

For example, what are the reasons or motives for this particular behavior? Are these motives natural and worthy of encouragement? Or are they destructive in nature? If destructive, what has caused the child to wish for this destructive end? Is it his evil inherited nature or is it the way he has been treated? How may this cause of his destructive desires be removed? What motive can be substituted? If the child's real desire is normal and potentially good, is he using the most promising way to gain his end? What better way may be suggested?

If the child's own desires and the needs of others in the situation conflict, how decide between the two? Under this particular situation is this choice desirable? Under other conditions, might another way prove more desirable?

Merely the asking of these questions indicates the variety of possible good choices. In most of the practical issues with which we deal, good and evil are mingled, and our problem is to choose what has in it the smallest evil and the greatest good.

4. In general, encouragement and approval are more helpful in the development of ideals or standards for conduct than are condemnation and punishment.

The study made of the Comanche Indians,¹ tells of a culture in which parents never used punishment, but in which they made large use of approval and gave their children opportunities for participation in adult activities, in ways appropriate to the children's stages of maturity. Comanche parents, including fathers, were also companionable with their children, apparently enjoying their presence. The result was a strong idealization of parental character and the development of a society remarkably free from quarreling and jealous rivalries.

5. Psychologists put more emphasis upon children's learning how to live through their own experiences and less emphasis on their learning how to live by precepts and principles. More opportunities for social experiments under supervision should be provided so that children may learn by trial and error the more satisfying ways of gaining friends, and may learn the values in democratic relationships by actual participation in democratic social groups. Negatively, they should also learn by experience successful ways of avoiding loneliness, feelings of isolation, and the excitement of hostile reactions from others.

6. The psychologists have proved through records of thousands of children, that a child's need for care and understanding

¹Cf. Abraham Kardiner, *The Psychological Frontiers of Society*. New York: Columbia University Press, 1945.

love is so primary that if deprived of these in the family, he is unconsciously compelled to seek a substitute security, usually in some undesirable way.

The many different forms of behavior which an insecure child may use to gratify his felt need for security have been pointed out by psychiatrists. They may appear as a desire to be excessively polite or extremely resentful, over-talkativeness or hesitancy in speech to the point of stuttering, timidity or aggressiveness, dishonesty, or thumb-sucking and bed-wetting.

7. To correct the anti-social motives for destructive behavior it is now established practice to supply the fundamental lack in the child's emotional life. To deal with the symptom only is to deal on a superficial level. Jesus at this point had modern psychological insight when he stressed the significance of feelings behind deeds.

8. Psychologists have shown the evil effects of condemning a child's emotions directly, as for example, the unfortunate effect of scolding a child for being angry and demanding of him that he control his temper.

Teachers and psychiatrists are both learning techniques by which to make it easier for children to express their emotions in ways that are not harmful to others and in ways that help the children to understand their own emotions. Psychiatrists are using original play with dolls and free painting for this purpose. Giving children opportunities for free art expression, when neatness and beauty of result are not sought, has been found to be an aid to children in putting their emotions into colors and symbolic forms where they can be looked at and talked about. Such free art expression is releasing to emotionally disturbed children and has rich therapeutic value. Psychiatrists have even begun to use the technique of what they call Psycho-Dramatic Play. Such dramas are freely created by the children. They use their own daily experiences as the plots. Again through free art expression children can release their unsocial emotions without harming others. Feeling that they are understood rather than con-

demned, they have been found to change their behavior. Thus an important element in character development has been preserved, namely emotional honesty and spontaneity, while anti-social habits are corrected.

In short, psychologists have shown the great importance of emotions and the need to accept them, express them, and to understand them in order to make it possible to change them. The old idea of making children ashamed of their emotions and exhorting them to lock up their feelings inside is being replaced by helping children to understand why they feel as they do, and by helping them to preserve their own emotional integrity without harming any one else.

9. The psychologists have shown us that what a child thinks of himself is the center of all his out-going life. What a child thinks of himself, consciously and unconsciously, is as determinative of his behavior as is his security or lack of security. Joshua Liebman's rephrasing of the old commandment to read, "Thou shalt love thyself properly, and then thou wilt love thy neighbor," has much to commend it. Instead of belittling a child's good opinion of himself, the psychologist would encourage a sound self-respect based on the child's confidence in his own ability to be someone worthwhile.

II. Social Trends as They Affect Character Growth

The following social trends, especially affecting family life were considered.

1. The trend toward, what Dr. Eduard Lindeman calls, "the unstable family" has large importance. A family can in a few days pick up its furniture, put it into a van, and move several hundred miles away to start a home in a completely new community. Instead of thinking of this change as a painful process, thousands of families have regarded it as an interesting adventure. In the new environment where the influence of old acquaintances is gone, thousands of adults change their habits and ideals for better or for worse, depending on the new relationships established.

2. The unprecedented housing shortage and the outrageous prices being charged for

"Jerry built" homes, means that present home conditions are cramped. In fact studies show that for many years the amount of floor space per family has been steadily decreasing. Furthermore, those who have bought houses at inflationary prices are likely to develop "sour feelings" regarding their poorly constructed homes. Ambition to keep the home pleasant and livable may wane because of the financial strain involved merely in paying off the mortgage. Such developments are a threat to good home life.

3. The number of divorces in proportion to marriages has been increasing during the past twenty years. One out of every three are broken today. This trend increases the feelings of insecurity in the children.

4. An increasing number of mothers are doing full or part time work outside their homes. This entails new problems regarding the care of the children.

5. An increasing number of parents are seeking to find adopted parents for their legitimate children. This suggests a lessening of a sense of responsibility for the younger generation, or an inability of parents to care for their children under modern conditions.

6. With higher salaries and a general rise in standards of living, children are being given more money to spend, but often with little supervision from their parents of their spending. There seems to be a trend toward an easier spending of money, which sometimes seems like foolish extravagance.

7. The family is actually not as significant a social institution today in the total picture of children's lives as formerly. Influences affecting character development are coming from many outside forces and organizations; such as the church, the school, nurseries, summer play schools, camps, community recreational centers, summer camps, settlements, movies, radios, newspapers, comics, street gangs, and other such groups. All the new problems suggested by these trends exist in exaggerated form for the minority groups, such as the Negro, who are not given their full rights and privileges.

Need for working definitely and aggressively for a more democratic society is obvious.

The tendency is to keep raising the question; how may we *combat* these trends so that children will not be harmed? But if the trends are genuine social trends, due to causes which are in the nature of things, the liberal and reasonable way is to accept them — and to devise new ways for achieving the values we cherish. The trend toward "the unstable home" is something we can do nothing about unless we can change modern business methods and the development of scientific inventions that are increasing our mobility. The trend toward cramped and jerry built houses is, however, not inevitable and is therefore remedial.

Suggestions given for the resourceful meeting of new problems brought into existence by these social trends included the following.

A. For the Home: 1) That a broad program of parent education be made available by schools, churches and social agencies which will emphasize the importance of the early years of childhood in developing character, and which will give parents concrete suggestions for the achieving of psychological stability in their home life and for learning how to replace autocratic attitudes by those that are natural in a democratic fellowship. 2) That social planning for better housing be widely forwarded.

B. For the School: 1) That the teacher training institutions provide the type of guidance that will insure teachers having the personal qualities of good character as well as teaching skills and that there be a program of recruitment to secure teachers who have these qualities of character. 2) That in present pupil-centered education, teachers strive for the development of the whole child. Character training should permeate the entire curriculum and more experiences to promote character growth should be provided by the schools. Democracy in pupil-teacher relationships is important. 3) That schools provide opportunities for teachers to counsel with parents, so that a more bal-

anced approach to the child's problems will be possible. 4) That public education be extended to include nursery schools where early problems in child development may be met.

C. For the Church: 1) That schools for the training of ministers and church leaders give more adequate preparation in the guidance of children. 2) That churches provide opportunities for better training of teachers responsible for instruction of children. 3) That the church plan for the development of a program of guidance during the summer months which might include vacation church schools, day camps, and established camps. 4) That churches provide more religious education throughout the week; however, methods for doing this are not agreed upon.

D. For Social Agencies: 1) That a group-work program be developed sufficiently to give every child the experiences in living which are rapidly becoming impossible in the unstable family. 2) That agencies increase their efforts to do preventative work with families. 3) That case work services be extended to all members of the community needing such services.

E. For the Community: 1) That the community recognize the value of character building agencies by granting more adequate salaries to persons engaged in such activities. 2) That churches, schools, and social agencies make an increased effort to correlate their programs. 3) That in communities where correlation is possible, year around programs be planned to provide character building experiences for every child in the community.

III. Religious Beliefs in Relation to Character Growth

Some religious beliefs have a negative effect on character development. Among them are the following: 1) Those that instill fear as a basic motive for goodness, such as a belief in hellfire and brimstone. 2) Belief in a tribal or partial God, who brings special care and protection to certain favored ones. 3) Confidence in a warlike God who fights on our side. 4) The apoc-

alyptic emphasis so common in the storefront churches. It creates feelings of inadequacy and guilt and carries with it a belief that one can do little about the ills of the world except to pray for some supernatural combating of the evil trends. 5) Belief in prayer as a magic way of securing good. This is as harmful as a belief that by belonging to a church or by attending services one gains special favor.

On the other hand, some beliefs enhance character development, such as belief in a God who is dependable, moral, good, and loving. Such beliefs should grow primarily out of a child's primary experiences with reality and not mainly through indoctrination.

It is important that a child's belief in God should enhance his own feelings of personal worth rather than belittle them. There is also great value in a child's feeling that he belongs in a friendly group of people who share a common faith in the ultimate goodness of life, that is, in God. Out of the human fellowship may grow the deeper sense of fellowship with God. A belief in a God who is creatively at work now within the existing life of the universe lends the motive to share with God in the creation of a kingdom of love.

Is then religious belief the seed or the fruit of character growth? Does a child first become religious and then develop in character because of what he believes? Or does he mature in character through experience and slowly work out a philosophy of life, i.e. a set of beliefs that enhance the meanings he has begun vaguely to feel? When is a child ready for adult ideas of God? These are intriguing questions that must be thought through with thoroughness.

The very practical issue as to what type of religious education is appropriate within the framework of our public school system received vigorous discussion.

That a large number of children today as well as their parents are woefully illiterate religiously and that they are shallow and materialistically centered in their ambitions few can doubt. Many are convinced that

some larger program of religious education during the week, in addition to the usual short Sunday morning instruction, should be worked out. Disagreements were found in the seminar when it considered the nature of this enlarged program and who should be responsible for it.

Those who are now engaged in week-day religious education in cooperation with the public schools believed that their programs were in harmony with democratic government and with the principle of the separation of church and state. They based their conviction on the fact that the classes are voluntary, that the parents had asked for the teaching of this specialized subject, and that the public school authorities are not responsible for the use of the time during the released periods. They also defended their teachings on the basis that they regarded it as non-sectarian, and that there was proof of spiritual and ethical values accruing from their programs.

There was another group within the seminar who regarded the kind of teaching done on released time as sectarian, and as unconstitutional, since it is carried on with the cooperation of the public schools. Such programs force the state to become a truant officer, it was asserted, to see that the children attend religious classes. If Protestants become a minority in the country, Roman Catholics might make use of this precedent to the end that Catholicism will become the state religion and religious freedom will be destroyed. Other ways of teaching reverence and piety in the public schools can be found which are not sectarian.

Important elements in the process of character development for children under twelve years of age may be summarized as follows. These are in some respects, therefore, to be regarded as objectives which workers in character education of children may seek to realize.

- 1) A family and social setting in which the child can experience a feeling of security. This makes possible the ability to give and receive affection and spontaneity in living.
- 2) A family and social setting in which a proper respect for self will grow.
- 3) Opportunities for participation in the larger social life.
- 4) Opportunities for developing understanding and appreciation of the worth of others.
- 5) Opportunities to help children to develop the ability to foresee the consequences of their actions and to be willing to assume responsibility for their choices.
- 6) Opportunities for the child to participate in evaluating his own living and in adapting his ideals to a changing world.
- 7) Help for the child in learning step by step to build his patterns of living on the basic nature of the universe. This would be achieved primarily through natural experiences especially during the early years rather than merely through establishing forms of prayer or through indoctrination.
- 8) Help in developing sincerity in emotions, thinking, and acting. This is done most effectively by establishing democratic relations between children and adults.
- 9) Situations that will help children to have a courageous, resourceful, and adventurous attitude toward life and the ability to look success and failure squarely in the face and learn from them.

THE CHARACTER EDUCATION of the Adolescent

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This report represents the joint product of the Seminar through discussion, committee reports, and the resources brought to bear at pertinent points by the Seminar leader.

Factors in the Current Setting Significant for Adolescents

The natural starting point for any basic consideration of the character development of the adolescent is the current social setting. There is an inescapable relation of character or morality to the contemporary social situation, to the character-shaping forces it possesses, and the issues of living that it presents. There is danger or futility in attempting to teach or transmit moral ideals or patterns that possess no relevance to the actualities of contemporary life. Nor can objectives for character development be formulated with validity prior to an analysis of the forces and factors in the community that affect, favorably or otherwise, the character development of the adolescent.

Among the factors particularly characteristic of the post-war situation that are affecting the development of adolescent values, attitudes, and conduct patterns, the following were identified and briefly discussed.

1. *The life history of the current older adolescent generation, which represents a hectic cycle of social events.* These adolescents are the product, in a sense, of the boom of the 20's, the "bust" of the depression, the abnormality of the war, and now the post-war period with its reconversion pains.

2. *Adult patterns in community life that are contrary to desirable ethical practices.* Illustrations of these adult patterns sug-

gested by some members included: the black market and similar adult activities; the apparent hypocrisy of adults who teach, or claim to believe, one thing and who do another, which tends to belittle the value of ethical standards; adult patterns which accentuate the attitude of self-interest, dishonesty, or "getting by with what you can"; and the pattern which encourages one to reach beyond one's resources.

3. *The dislocation of the war-time status of the adolescent.* During the war the older adolescent was of inestimable worth as a participant in the military or industrial program of the nation. This new and exaggerated importance was reflected in all of the ways society takes to indicate its values, that is, through both monetary awards and social recognition. At the end of the war not only did this high evaluation evaporate over night but the older adolescent was left with both occupational and educational future in a more precarious position than before the war.

4. *The continued instability in groupings and in communities resulting from the migration and disintegration of families during the war period.* The mobility of the war period, during which over fifteen million entering the Armed Services were uprooted from their homes and communities and transplanted to another environment and perhaps another thirty or forty million were uprooted and transplanted to war-related work in other communities, has resulted in widespread disintegration of the family and a sharp increase in the breakdown of many of the old mores and con-

trols of conduct. The "hang-over" from the neglect and insecurity the war years brought to many children who are now adolescents, with its affects, will doubtless be evident for years to come. In addition, in many of our communities there is still a high degree of mobility and instability in the population as a whole and among particular groups. Much of the orderliness of the pre-war community life has been dissipated and new controls and patterns have not yet been established. The instability of the current home alone is a major factor, since the emotional security of the individual is rooted in family stability and since during childhood at least the home is the primary character-shaping influence.

5. *An increase in some communities of tension, intolerance, and prejudice among economic, cultural, or racial groups since the ending of the war.* Members of the Seminar, however, presented some evidence of a growing sense of interdependence and the breakdown of provincialism and prejudices. It seems to be too early yet to predict what will be the influence of returning veterans in their families and in their communities. Whether or not they will stimulate a greater sense of the interdependence of all groups, classes, races, religions, and nations is still an open question. Many veterans have come back with a sense of increased smugness and superiority if not actual complacency toward social issues, with heightened intolerance or prejudice toward other nations or races. What the new ferment may produce, especially as it works upon the generation immediately younger than that of the veterans, cannot yet be forecast.

6. *The frustration in the vocational hopes of the adolescent.* Accentuated by contrast with the war years, this frustration reflects a basic characteristic of American economy in which the former economic mobility which permitted each generation to rise to a higher economic level than the previous one has disappeared. The findings of the American Youth Commission indicate clearly that the greater majority of jobs now

available are routine or semi-skilled, requiring very little education or training, and are essentially dead-end jobs. The majority of adolescents, however, in considering their vocational future, prefer jobs or employment in the categories that employ not more than 24 or 35 percent of the total population. This means that we are educating our adolescents better and better for work that requires less and less in the way of ability or education. Frustration is therefore inevitable unless the nature of the job opportunities radically change or the adolescent is given a more realistic interpretation of "the facts of life" as they operate vocationally.

The Objectives of Character Education for Adolescents

What kind of attitudes, habits, ideals, and conduct should be reasonably expected to develop during the adolescent years? A committee of the Seminar formulated the following set of objectives which met with general approval as a broad statement providing at least a framework within which more specific objectives might be formulated.

Character education should seek to develop in the adolescent: (1) self-fulfillment during the various stages of growth; (2) sensitivity to the needs, desires, and aspirations of all members of society; (3) a sense of responsibility for his own acts and for the acts of the community, state, and nation; (4) an open mind responsive to new ways of life yet not emotionally favorable to something merely because it is new and different; (5) enough honesty and consistency in relation to his ideals and actual living to result in a healthy mental attitude; (6) a basic acceptance of religious goals in life (which might be described by such words as: selflessness, kindness, a forgiving spirit, a trust in truth, and the desire to be actively loyal to these goals); (7) the ability to be critical of self and of held ideas; (8) a sense of relationship with the laws of the universe which engenders courage in spite of defeats.

The question as to whether more specific

religious objectives or set of objectives should be added to the foregoing statement was discussed. Some members of the Seminar felt that religion as a specific objective should be definitely included in any adequate statement of character objectives. Others took the position that the religious quality should enter into every aspect of life and therefore the total set of objectives should be conceived as essentially religious. Although this difference in point of view was not composed, there was general agreement on the part of leaders of schools, churches, and youth agencies in the Seminar that the religious qualities of life should be sought as definite and pervasive objectives of any adequate program of character education.

To what extent are our communities ready to accept such objectives for adolescents as those the Seminar has formulated? To what extent does the community understand the basic needs of the adolescent?

It was agreed that in most communities the adults have but a meager understanding either of the basic needs of the adolescent or the basic objectives of a character education program. When plans for programs are being discussed adults are frequently inclined to think of doing something for the adolescent, that is providing him with equipment or facilities or program opportunities rather than in providing him an opportunity to do things himself that involve initiative and responsibility, and engender a sense of proprietorship. Frequently when agencies or programs are established with the support of the community they are left to operate with relatively little support or understanding on the part of the community as a whole.

Communities frequently respond to the negative factors or symptoms of the deeper needs of the adolescent. They thus invert the real situation and instead of being concerned about the basic needs and problems of adolescents they become concerned with their own problems or worries about the adolescent. An example of this was the establishment during the war of a teen-age

canteen or similar facility as a curb against juvenile delinquency. In reality, juvenile delinquency was but a symptom of adolescents' needs that were not being met by existing programs or agencies. The more basic, but probably more difficult, approach would have been to bring about such modification of existing agencies and programs as would meet the needs, but the establishment of the teen-canteen provided a tangible and therefore satisfying symbol to the adult community that something was being done.

Needs of the Adolescent

It was recognized that some of these needs are common to all individuals in various stages of development and that others are more specifically related to the stage of development that is known as adolescence. The adolescent needs:

1. *Opportunity to become an adult.* This involves an opportunity for emancipation from parental control; and opportunity to make decisions, carry responsibility and face the consequences of his decisions and acts.
2. *A sense of belonging in a significant social group of his own age and choice.* This is imperative as a means both of facilitating emancipation from parents and of developing a sense of worth.
3. *Wholesome experiences with the other sex, to facilitate heterosexual development at an adult level.*
4. *Satisfaction of basic emotional and personality drives,* as the need for security, acceptance, and status among peers; the need for adventure, novelty, and new experience; the need for a sense of worth, achievement, and success.
5. *Opportunity to experiment in the making of decisions and carrying responsibility,* in order to learn from his own experience, including his own mistakes. This demands a democratic relationship with adults who are mature enough to permit the adolescent to grow in his own way rather than to attempt to impose the adult pattern upon the adolescent. Adults are frequently willing to permit adolescent decision-making in

some realms but fear to risk it in the "moral" realm, thus delaying, if not preventing, the development of a morally mature person.

6. *An adult pattern of practice in the community that is more in harmony with adult teaching*, thus affording support in his search for a moral basis of life.

7. *Achievement of a working philosophy of life*. This demands experience in the evaluation of relationships, situations, and conduct in terms of principles and ideals and some contact with and understanding of the wider issues of human living — political, economic, and international.

8. *Orientation to the adult community*, as a means of becoming a mature participant in life. This demands direct contact with the economic, political, and other aspects of the adult community; carrying real responsibilities or doing real work in the community; and meeting and working with adults as an equal.

The Process of Character Development

It was assumed that the program of character education can be effective in achieving its objectives only if it is rooted in the fullest possible knowledge and observance of the basic conditions of learning and development. This requires an understanding of how the adolescent learns rather than adult assumptions as to how he learns or how this learning or development should take place. Members of the Seminar, drawing on the findings yielded by character research, discussed these basic conditions or principles in the character-shaping process.

1. *The adolescent learns what he experiences, does, or practices*. This means that if he is listening to the words or language of character, such as "honesty," "cooperation," "unselfishness," he is learning merely words. If attitudes or patterns of conduct are to be learned, they must be practiced or experienced. In order to embody in experience a word, or ideal-symbol, such as "unselfishness" or "honesty," tons of practice, in a great variety of situations, are required. The adage "practice makes perfect" is at

least half fallacy. Practice of imperfect or deficient behavior that results in rooting such behavior more deeply in habits makes for imperfection rather than perfection. Practice must be criticized or evaluated and raised to a higher level if it is to modify toward the better or "perfect."

2. *Habit learning tends to be highly specific*, that is, limited to the particular situation in which the experience takes place. In view of the complex and fragmentary nature of current community life, this means that the wider the range of experience that comes into play in the guided process of character development the better; the conditions most likely to facilitate the transfer or "spread" of learning must be provided.¹

3. *The learning of ideals must be accompanied by experience appropriate to those ideals* if they are to function as effective controls of conduct. The present separation of the teaching of ideals in school or church from the actual experiences or practice in group and community life is largely responsible for such findings as those of Hartshorne and May to the effect that there is little specific relation between the ideals of children and their everyday conduct.

4. *A dominant, if not the dominant character-shaping factor in adolescence is the peer group*. The home is the dominant influence in childhood. During adolescence, however, the source of influence and motivation shifts from the home to the social group of associates. This is a desirable, if not inevitable, development in the process of emancipation from parents.

This point about the dominance of the group influence among adolescents raised several questions:

(1) What is to be done about the unsocial adolescent, the one who is not a member of any group in the psychological sense, even though he may belong physically to one or more groups? Recent studies have indicated that perhaps twenty-five percent of the adolescent boys and girls in our churches,

¹See W. C. Bower, *Character Through Creative Experience*, Chapter IX.

schools, and youth agencies, even though surrounded by other associates, do not belong in the emotional sense, since they are not accepted by their associates. They are "isolates." These adolescents, therefore, are relatively immune to the influences that flow through the channel of group life and group opinion. They likewise lack the satisfaction of basic emotional needs that provide a sense of status, acceptance, and belonging among their associates.

(2) How should groups be formed? The group that is significant and dominant for the individual adolescent is the influential one for him. The friendship group which forms more or less spontaneously, often without any formal organization, is the ideal group unit in the character education program, but many church groups or groups formed by youth agencies are not formed in such a manner that they constitute the dominant and influential group for the individual adolescent, whose friends perhaps are in another church, another agency, or possibly in no agency whatever.

(3) What should be the program when the mores of the group differ substantially from the mores or ideals of the church, school, or youth agency? In the main our religious and educational agencies represent the middle class mores and virtues. The adolescent may come from a "sub-culture," the mores of which are not only different from, but perhaps diametrically contradictory to, the mores and teachings of the character-building agency. The educational agency tends to stress honesty, self-control, constructive behavior; but such patterns as dishonesty, fighting, stealing, hostility, or free sex relations may be highly approved and sanctioned by the mores of the sub-culture of certain lower economic groups.²

4. The wider setting of the community provides the climate and the framework within which the character-shaping forces and processes operate. The character education program within the group and agency

is often neutralized, offset, or undermined by corrupt political practices, competitive or sharp business methods, economic insecurity, patterns of prejudice and discrimination toward minority groups, unwholesomeness or inadequate housing, commercialized recreation, such as the movie or the radio, or the more obvious enemies of character, such as gambling, drinking, and the other "vices." Under such conditions the constructive agencies, home, school, church, or youth agency, will be effective only if, and when, more wholesome and better-integrated communities are deliberately developed. The combined and cooperative action of *all* the agencies and organizations whose primary interest is in human life, its welfare and development, is necessary.

5. The foregoing analysis of basic factors in the character-forming process is not interpreted to eliminate the role of choice or decision on the part of the adolescent as a significant element in his character development. The individual should not be viewed as a hopeless captive or victim of the external forces that play upon him. The higher, or mature, levels in character can be reached by an individual only through the constant process of critical evaluation of different patterns and possibilities of action in the light of their consequences. Reflective thinking, critical appraisal, and conscious choice are at the very heart of character development but even these choices and decisions are strongly influenced by pressures in group and community life and are conditioned by the "laws" or principles of character development previously enumerated.

6. The question about incentives or motivation in the making of decisions and the determining of action is a basic one that has not yet received sufficient attention on the part of character educators. The nature or level of the incentive or motivation that determines action is an accurate measure of the level of character maturity. Reference was made in the Seminar to the four levels of motivation or conduct control as formulated long ago by Dewey and Tufts: (1) The infant is motivated largely by his im-

²See Chap. XI, "Socialization and Adolescent Personality," *Forty-Third Yearbook, Part 1, National Society for the Study of Education*.

pulses and appetites. (2) Conduct influenced by the hope of rewards and/or the fear of punishment represents a somewhat higher ethical level. (3) Social approval or disapproval, through custom, tradition, laws, or group pressures, constitutes the level of motivation on which much of the conduct of the masses is determined; at this level the key to the ethical motivation of the adolescent is to influence his selection of the kind of person or groups whose approvals and disapprovals represent desirable patterns of conduct. (4) The highest, and truly adult, level of ethical motivation rises above "the conscience of the herd" to a discriminating choice of action in the light of its probable consequences to everyone affected by it.

One of the best definitions to date of the person with high character is, one who discovers or creates "a way of living which conserves and produces as many values as possible, for as many persons as possible, over as long a time as possible."³

Adolescents today tend to be motivated largely at the "social-approval-disapproval level", but this should not be taken to mean it is necessarily so permanently. Illustrations were given where adolescents did take a longer and wider view in the formation of their plans and in the making of decisions. These longer range views need to be fairly concrete and related to such aspects of life as vocation, future home, perhaps health or physical appearance. The good leader helps the adolescent to see more and longer range alternatives and to evaluate their relative consequences and worthfulness.

Moreover, it is premature to judge how high or mature a level of motivation can be reached by the adolescent until educational agencies deliberately seek to develop in the individual, from infancy on, the attitudes, habits, and skills of discrimination in the selection of action and values. These habits and skills of discrimination in values are more complex and difficult to learn by far than the achievement of competence in

mathematics or sports, for example, yet we have not begun to give commensurate attention to the task of developing them.

It was agreed that religious motivation should be at the highest level, but it was also recognized that many religious people respond to the incentives of rewards or fear of punishment and many more respond primarily to the current approvals or disapprovals of the contemporary religious group. The creativity in moral values needed at such a turning point in history as the present must of necessity run ahead of the generally approved practices of the day.

Elements in an Effective Program of Character Development

It was assumed that the ensuing statement of elements or principles in a character education program would be applicable either to a particular agency or institution or to an entire community.

1. The basic unit in a character education program should be the group of adolescent peers or associates. Preferably this group should be composed of friends and should be small enough to permit intimate interaction, cooperative effort, and individual participation and responsibility. Each person should have a vital sense of group-belonging. The group, also, should be small enough so that the leader or teacher would know each member sufficiently well to understand him as an individual and to formulate objectives for his development.

It was recognized that youth agencies could probably satisfy this condition easier than the school or church; that while most classes in school are likely to include friendship groupings most classes are altogether too large to function as a group. Smaller classes, perhaps with twenty-five students, or less, lend themselves much more to the processes and controls of group experience. Many churches, too, are limited at the point of providing a suitable basic unit for character education, because the adolescent does not select his friends on the basis of his parents' religious affiliation.

³See also Ernest J. Chave, *Personality Development in Children*, Chap. IX.

2. The focus of character education should be persons, not subjects or activities. This demands the understanding of the individual's differences in abilities, capacities, interests, attitudes, and needs in the psychological, social, and religious aspects of his life; the formulation of character objectives in terms of social attitudes and habits at the point of the individual's development in these attitudes and habits; and the application of mental hygiene and personality insights in understanding and dealing with each individual.

Where subjects are being taught in school or church or activities are being stimulated in youth agency programs the teacher or leader must definitely utilize the subject or activity as a "means" to the development of the person rather than subordinate the person to the subject or activity. In achieving this purpose the teacher or leader will find the analysis of the primary, associate, and concomitant learnings of the subject or activity to be a valuable, if not indispensable tool. It is the concomitant learnings, that is, the social attitudes and habits experienced in the participation of the subject or activity rather than the primary learnings that are most significant for character. As is now well known, these character concomitants are as likely to be negative as to be positive in their nature. To date teachers and leaders have been much more competent in the analysis and teaching of the subject content or activity and skill than in the analysis and the "teaching" of the attitude or character concomitants.

3. The program of character education should be a combination of discussion, experience, reading, and projects, with a large opportunity for all members of the group to share in making decisions and in carrying real responsibilities. Many classes in school and in church tend to teach the "principles" or ideals that should enter into character but do not provide a laboratory of practice. Some other agencies are more inclined to depend upon experience or practice as a major means of achieving character. It would now seem to be clear from the research of Hartshorne

and May and the experiment of Vernon Jones⁴ that neither experience by itself nor discussion of principles by itself is likely to result in the modification of behavior. In the Jones experiment only the groups that combined the discussion of and experience in a certain form of behavior, such as cooperation, respect for property, etc., showed any improvement in the course of a year in the form of conduct being investigated.

The total life of the school or agency should be conceived and conducted as a laboratory for practice in the ways of democratic living. Many, if not most, of the elements of the larger community are present in the school community, for example, government, health, social and recreational life, and intercultural or interracial relations. The current development in the schools toward the integration of the school with the real community, in which the school moves into the community and the community comes into the classroom is one of the most promising developments in formal education for decades from the standpoint of character development possibilities.⁵

4. The method of the program of character education should be democratic in the fullest sense. This has wide and deep implications. It means leadership that is not autocratic or domineering but cooperative. It means that the function of the leader is to facilitate a process of interaction and cooperative effort within the group rather than to subordinate the group to his plans or purposes. It means a group which in both composition and outreach includes as far as possible, various elements — cultural, religious, racial, economic. It also means that the members of the group will have wide and varied experience in problem solving, the carrying of responsibility, and the making of decisions that are related to the various aspects of social relationships.

⁴Vernon Jones, *Character and Citizenship Training in the Public Schools*.

⁵For example, Edward G. Olsen, *School and Community*, Prentice-Hall, Inc., 1945; Samuel Everett, Editor, *The Community School*, Appleton-Century, 1935; Elsie R. Clapp, *Community Schools in Action*, The Viking Press, Inc., 1939; *Learning the Ways of Democracy*, American Association of School Administrators and the National Education Association, 1940.

5. Teachers and leaders must be oriented or reoriented, through training and supervision, to the foregoing demands of a character education program. In many schools, churches, and agencies this means helping them to achieve more insight about persons, about group experience, about the conditions or "laws" of character formation, about the democratic process of leadership and the ways in which activities or subjects can be directly related to the present needs and life of the adolescent, in the home, school and community setting.

6. Supervision of the teacher or leader in schools, churches, or youth agencies must always be oriented to the character development process. Through the supervisory interview, group meetings of leaders or teachers, and other supervisory procedures, the programs of formal education, religious education, or of the youth agencies must be sharply oriented to character objectives and methods.

7. Cooperative relationships between school, church, or youth agency and the home must be strengthened if effective character results are to be achieved. In the common efforts toward the achievement of character results in adolescents, methods to facilitate understanding and cooperation between the home and other agencies must be strengthened (or developed).

Community Approach to Character Education

Throughout the discussions in the Seminar there was a constantly recurring recognition that no agency alone could be effective in the character development of youth. Only a community-wide approach offered any promise of successful results. The reasons supporting this conclusion are many and have been implicit, at least, in the preceding pages.

Interagency plans now operating in their respective communities were reported. The activities of Councils of Social Agencies, neighborhood councils, and youth agencies were briefly described. Emphasis was given to the fact that many, if not most of the

interagency councils were not sufficiently representative of the community to possess the largest degree of effectiveness. It is not enough to have representatives from schools, churches, and social agencies in these community-planning councils. The functional interests of the community — political, business, industrial, labor, the professions — must be represented if the total way the community functions is to be oriented to ethical human values. The precinct captain may be more influential than the school or church school teachers; likewise, the labor leader, the movie manager, the plant foreman, the business executive may influence more the patterns of community behavior than leaders in "character" education. The next step in community planning would seem to be the development of planning groups that are indigenous to both neighborhood and wider community and which really represent the basic interests and functions of the community.

Recommendations by Seminar of Steps Toward the Improvement of the Character Education of Youth in the Community

Character development in adolescence is continuous with what has gone before but has distinctive aspects of need and requires elements of method and program, to which the Seminar has given its attention. The following proposals are suggested for the consideration of agencies individually, and collectively through interagency organizations.

1. Each agency and each interagency council should formulate objectives for the development of adolescents. These objectives should be both general and specific. They should be based on the needs of the adolescents and the situations in the community, and should be effectively interpreted to the community.

2. Community agencies should give further study to the place of religion in the total educational program.

3. Each agency and interagency council should take steps to provide the essential conditions to underwrite the goals that they

have formulated. These provisions include: (a) direct experience through classes, clubs, and activities in which the adolescents under democratic leadership, have a real opportunity to make plans and decisions, carry responsibility, etc.; (b) vicarious experience, through literature, drama, music, the arts, etc., to supplement and support the direct experience; (c) the body of knowledge necessary to acquaint the participants with the moral and ethical values of society and with an awareness of the social conflicts which are significant in the value — and character — forming process.

4. Because of the basic importance of leadership in the character education process, agencies and interagency groups should give more attention to: (a) the selection of adequate leadership; (b) better training of leaders; (c) a wider conception of leadership, to include dominant persons and groupings in the community life; (d) a more significant use of lay leadership; (e) the possibility of putting more money into leadership rather than into new buildings and equipment (frequently the existing facilities are far ahead of the quality and quantity of the leaders who determine the real productivity of the programs).

5. Each agency and community should make a study of the negative factors affecting character, such as (a) in agencies — fraternities, sororities, and other "closed" clubs; competitive athletics, etc. (b) in communities — taverns, poor housing, poor working conditions, graft and other forms of anti-social behavior.

6. Each agency and interagency group should provide opportunity for youth to participate in policy-forming and program-planning, in order that they may exercise *real* leadership and responsibility.

7. Agencies in the community should co-

operate, through the appropriate agency structure, either new or now present, in such activities as: (a) the identification of the total needs of *all* youth in the community; (b) the provision of new services that may be needed; (c) the interpretation of agency and interagency responsibility; (d) leadership training for all agencies; (e) inter-agency staff meetings; (f) the mobilization and securing of new legislation and other forms of social action.

8. To carry out the foregoing functions interagency planning councils should include the broadest possible representation of community interests — educational — religious, social welfare, industrial, political, and professional. The possibility of using war-created interagency councils for this purpose in some communities should be kept in mind.

9. Some means should be found to establish in Ohio a statewide organization on a basis similar to that represented in this conference. The values of participation in the Group Work Section of the Ohio Welfare Conference should be more widely appropriated. One important function of a state-wide organization might well be the consideration of the needs of youth in small towns and rural areas.

10. Basic to all of these proposals is the necessity of utilizing the techniques built upon the resources of educational psychology, mental hygiene, group work, and a philosophy of democratic life that will insure an educational process in which the fullest development of the adolescent will take place.

11. All agencies should periodically and continually engage in the evaluation of their efforts — with emphasis upon the needs, actual experience, and learnings of the adolescents.

PROBLEMS OF Youth At College Age

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Character development in youth between the ages of eighteen and twenty-five poses problems in four major areas. First, how are youth to deal with differences between moral formulations set before them as ideals and common actions by adults which obviously stem from contrary ideals? Second, how are youth to grow in their sense of community which is essential to their stability of character? Third, how can moral standards be clarified and youth motivated on a large scale to raise their character objectives? Fourth, how can youth be provided with outlets for responsible participation in the creation of a wholesome society?

The correlation of forces which affect the character growth of youth should revolve around these foci.

I. Discrepancy Between Ideals and Actions

Character growth will not come basically through systematic courses on the subject or even through such media as movies addressed specifically to the problem of character growth. It ought rather to be furthered by each course, whether it be science, music, literature, or athletics, and through various phases of recreational life. The youth of college age is not a mere intellect who learns, but a complex personality in which emotion affects learning too. Character is a result of influences on the heart and intellect both.

For most youth confusion about moral standards becomes significant by the time they reach college age, i.e. when they leave the sheltering environment of home for college or work. They feel strongly the desire for power and recognition.

The discovery that they "get along better" with their elders as well as their peers by keeping separate in their minds moral values and actual practices often turns into a conviction that this is a desirable circumstance. College students often give the impression of believing in nothing because they do not know what to tie to. As a class they do not go to church because they don't see in the church a solution to their problems. These youth are, however, trying sincerely to find a moral code they can accept.

Youth at this age are not so much rudderless as multi-ruddered. The Christian strategy of life is a means of relating man to God and not of securing mere happiness. To pass over to youth conceptions of a Christian way of life may result in giving them "correct" plans of action but these plans may not be in the highest sense moral. The task of youth is to test the program of action presented to them as "right" to see whether it is moral.

Adult guidance as such is not rejected by youth but the latter do not turn to it with any great hope. This hesitancy is due, first, to the obvious fact that many adults do not embrace specifically the ideals they profess, and secondly, to the fact that they are so inclined to dictate their own solutions to moral problems, rather than help youth work out their own. A handed down philosophy of life is easily discovered to clash with a democratic way of life. Youth wishes advice from those in whom it may have confidence, but it must be guidance not dictation if they are to take it.

Dissatisfaction with accepted norms of action is felt, it must be noted, by large masses of people, not merely youth of college age. The prevalent escapist preferences for drinking, movie-going and radio-listening indicate this. The craving for ready-made entertainment reveals the dismal failure of so many to find creative expression of their best capacities. It is important that these masses of people do not get used to their failures to attain lasting values. A reinterpretation of "what is happiness?" is a pressing problem.

When youth go directly into business or industry from high school their ideals are more immediately challenged than if they go to college. The slower tempo of college life and the availability of counsellors make the transition from adolescence to adulthood less sudden. The fact that many, especially non-college, youth do not know where to take their problems must be studied. Facility in locating moral problems and in finding treatment for them is an accomplishment every youth is entitled to expect from his culture.

Though adults too are seeking solutions all their lives, youth are chiefly concerned to know that their elders have not thrown moral problems aside as insoluble and become mentally dead. Their quest must be continuously sharpened to the "Razor's Edge."

The authority of values must come to be the possession of the individual personality. It is difficult to appropriate the solution to one's problem another has used. If moral ideals are sound they should stand investigation and testing by any youth. His doubts may be preparations for belief. The tested moral experience of the race offers a source of nourishment for youth from which they may learn. But they assimilate the import of these values as they make their own trials, much as a chemistry student makes laboratory experiments to find for himself what others have found. In both

cases, however, the experimenter should be guarded from explosions!

Some specific respects in which adults have acted contrary to their precepts, and which, therefore, pose serious problems for youth, are clear. One is the voluminous quantities of hatred systematically disseminated during the war by "Christian" people who professed a love for others. This demonry was perhaps not so vicious as in World War I, since professors of German were not dismissed, or streets renamed. Nevertheless, it unsettles the authority of the proposition that affection for one's neighbor is always in point. Another is their careless tolerance of bad housing. The fact that over one half of the houses in the nation are substandard bears serious character hazards. Inadequate recreational facilities damage morals and economic exploitation contradicts the belief that this is a land of equal opportunity. Indignities perpetrated against persons by adults, such as Japanese-American displacement, mob murders, and Ku Klux Klan terrorism, in the supposed interest of justice, make this "land of the free" a strange place. Again, students are instructed in principles of democratic self-government but rarely given any actual responsibility in formulating rules for governing dormitory life. Knowledge in this case remains inarticulate and growth in self-direction impossible.

II. Achieving a Sense of Community

The sober testimony of youth in this generation as in others is that standards of conduct to which they may tie with complete confidence are lacking. This fact is obvious to leaders of character training, but it remains the central problem in character growth. Adults confront youth with failures in moral conduct and at the same time with cardinal influences that shape their character. As a consequence youth finds itself left on its own though exultant in its responsibility.

Indeed where this priesthood of the

individual man, a significant feature of democracy, is ignored resentment ensues. But complete moral autonomy is anarchy. Men live through shared activities. The individual doesn't quite have the right to make up his mind as he wishes. Alone the individual is a psychological and moral abstraction. Reconciliation between strife for the free man concept and the social conditions which make free men is the permanent task of democracy.

How to develop a sense of community which conserves the autonomy of individuals but furthers their interests through groups must be our task. The permanent accumulations of value come into character through the bustle of experience. Only a democratic plan of social living yields this opportunity.

A first requisite for developing this sense of community is experience in community living. A child develops a sense of community only if he gets a start from a family group in which he is a participating member. The basic drives of personality must be satisfied through cooperative living. This is extremely difficult since the rewards for competition are so much greater. One of the basic problems in democracy is to offer reward for loyalty beyond loyalty to the in-group. We are a fragmentary people with loyalties to parts of living and no loyalties to a common life.

One way of defining democracy is to say that it is that way of life which places no limit on the outreach of each individual. Like ripples in a pool when a stone has been dropped in, the widening of individual experience should make a person part of a wider and wider community. There must be interaction too of experiences between the individual and humanity. The more mixing there is of the ripples the more gain in the sense of community. As Einstein pointed out, "It may have been in the past sentimentally right to think of doing good to all men, now it is simple necessity." Private interests must be so

turned around as to include those of others.

Security and stability of character must arise from what we come to discover rather than loyalty to what has been already practiced. Youth cannot start out with experience. Yet they can't start to live without it. Success in their relationships with each other will bind them in a sense of community. Easy hating in American life does much to cut off opportunities for shared community experience. Hatred inside modern technology is a formula for annihilation.

Another source of growth in the sense of community lies in the experience of common need. When we realize we need things other people need, we get together and try to get them. In the effort to accomplish common goals we come to accept people for what they can do. A Jewish end will catch a pass thrown by an Irish or Negro quarterback and we will all cheer for them. Elsewhere in school and community life these same individuals are excluded because no common need for accomplishment is felt.

Merely living close together, as students often do in international houses, cooperative houses, summer camps, and school dormitories, does not make a community. The thirty-one percent of marriages that ended in divorce last year show that proximity is not equivalent to community. Awareness of these relationships and their significance coupled with responsible participation in their formation is the point. It must be a willed community and not a forced one.

From the lowest level where the feeling of community is a somewhat self-centered experience of belonging for the sake of satisfying a basic desire for group participation to the highest level there are many degrees. At best it is a selfless, active effort to further group interests toward ideal goals. Youth deserve experience in developing the spirit of community and education in the number and quality of communities in the pyramid from home to

the world society. Inoculation against false ideals must arise in this process.

Each community wants its own social values and to have "community" in any inclusive sense these pluralistic values must be taken into account. Knowledge of what kind of community is wanted must be supplied by state, school, church, and family. Too often the school does the best work that is done in this regard because the job is forced upon it by other groups. An international authority for education might be a bond for cultivating a global community feeling. Respect for the value of every individual is basic in the sense of community. If the church does its job this principle will secure strong foundation. The contribution of the home can come if two requirements are met: 1) it is a place to which all kinds of people come normally and naturally as honored guests; 2) it permits no expressions of exclusion or disrespect. Exclusion and devaluation in the home means to youth limits for the sense of community.

III. Mutual Responsibility for Moral Growth

You can't teach morality to youth and have it over with. Youth can't be asked to assume a new morality suddenly. They have to gain courage enough to act on their own judgments. Consequently they cannot be motivated by a single cohesive force holding them to a single line of action.

Rousseau's belief that all education should be vocational and that man's first vocation is to become a "man" indicates the root of motivation for youth. Any education, whether "liberal" or "vocational," formal or informal, which extends inner horizons contributes to this ideal. The patterns of our common social life offer conflicting motives. Youth's problems lie in choices between "good and good." Their chief need is for motivation that yields stability in the face of conflicts. In testing the hierarchy of

values offered to them by their group they look at the consequences in human action. Many times they reject approved morality because it insists on absolute standards instead of the peculiar quality of the actual situation they confront.

Christians put a supreme value on loyalty to the whole group to which one belongs and to the will of God. Consequences of such loyalty may be considered but they are of greatest note for the whole group rather than the individual. What values are to be achieved cannot be determined finally until the situation is studied. Actually the large majority of men do not derive the most adequate factors in each occasion as it arises. They fall back on some principle, rule, or code formulated in the past.

But in its highest reach morality is not a cook book from which one may take an answer which another has prescribed. The crux of the problem in character growth is to enable each youth to acquire a technique of valuing which will allow him to derive the good contained in each experience. A society in which the central tendency is toward truthfulness, kindness, tolerance and other such values is clearly the more satisfactory one. But just what specific action yields these virtues and when the action is called for must be worked out as we go.

Whatever vociferous cynicism characterizes youth reveals moral insecurity. By talking down the standards of others they cover the fact they have not developed a satisfactory means of meeting moral situations themselves. The burden of proof is on him when the individual deviates from the "good." Since there is so little transfer of learning from one situation to another the individual requires help in establishing a basis of action in each case. Criticisms youth offer their elders show they are not getting this help.

To develop skill in valuing each situation youth can, however, get help from several quarters. First, they may be in-

structed in the use of scientific method, or taught the application of Kant's categorical imperative. But such instruction would be available and understandable to only a few. Furthermore, those techniques remain formal and remote from actual problems, and their application to these problems may still be a puzzle. Second, they may be surrounded by people who genuinely prize their accomplishments. A high sense of responsibility for one's moral accomplishments because they are important for others is prior to all else. Third, they may be supplied by their elders with a large fund of experience to be examined critically and tested thoroughly. A climate of cooperative inquiry is the birth-right of each new generation. Fourth, responsibility for their choices must be given them early. A sense of balance and proportion among the value of human relations comes by trying out plans to see if they stand up.

Such efforts to assist youth to find their their own sense of moral security, self-respect, integrity and integration involve specific training and counseling on such matters as marriage, citizenship, vocational and avocational choice, religion, leadership functions, leisure activities, and similar areas of conflict. Opportunities for creative experience must be afforded which will yield a basis of judgment about values at stake in these areas.

In schools, faculty, administration, and students should join together in planning policies. Further, organizations of townspeople, faculty, and students ought to work together on community problems of wider scope. In the home family counsels need to be substituted for autocratic ruling by parents. Responsibility should be given to children according to their capacities. Churches can give responsibility to youth by including them in planning policies. Social agencies need to increase the number of programs for youth 18 to 25, in such form as clubs for married young people, projects in which students in college may work with

youth not in college, in industry enterprises, and plans of similar character. Youth is entitled to the satisfaction of recognized achievement.

IV. Outlets For Responsible Participation

The discipline of democratic living call for a continuous reformulation of ideals. Ideals are emergent within the experience of men and hence they are something achievable. They are principles of action which should be enlarged and enhanced for they get more power to function as they are achieved. It frustrates youth to set before them final ideal ends that are beyond them. What they need is a way of dealing with ends. Decisions about action cannot be delayed. Effective character arises as the process of valuing leads youth to accept without flinching the results of decisions that go against their desires.

Disciplines which have affected youth have most commonly come from an autocratic world of the past. A major challenge before us is to work out the concept of discipline in terms of a democratic world. When young people feel that they are participants in a common enterprise which imposes its own disciplines they will have respect for these disciplines. It is the character of the process rather than the content which determines whether or not you are building for character. Adults, and particularly teachers become too enamored of content.

Religion is an attempt to systematize and conserve values. It tends, however, to crystallize the values that are sought into dogmas. If religion claims an insight into final truth which stands by virtue of this individual claim without being checked or criticized, it conflicts with science, for the latter holds its truth hypothetically. Character education must keep flexible and vital the process of identifying and realizing values. The transference of a fixed set of values to youth is indoctrination. Religious indoctrination

under the guise of character education will encounter conditions that outrun its plans, with the result that character will be unstable.

The common assumption that over eighty-five percent of people must be indoctrinated since they cannot think out their moral problems is unsound. There is no basic evidence that people can't think. There is much evidence that they are not taught to think by the schools. Democracy means belief that each man is able to become an intelligent participant in shared experience, for basically thinking is solving problems.

Ideals and values cannot be demonstrated in the scientific way; they must be known from within. Evidence of sense experience leads to a materialistic outlook and behavior of sheer expediency, for science has so much better press-agents. The conclusions of the latter seem to be so much more obvious. Youth wants assurance that a scheme of values recommended to them will work. A gangster operates on his scheme of values because he has no certainty of any better one. The moral life must be made attractive, for competing interests often excel in this respect.

Intuitions of moral good may serve until all the steps involved in a rational choice can be identified. But these should not be taken as final in themselves. Intuitions about the democratic way of life may also become dogmas when held uncritically.

Democracy makes the kind of social arrangements which will make for ever-increasing fulfillment. Belief in these conditions provides a most compelling

motive for self-improvement. Can complete fulfillment be realized apart from faith in an ultimate God who helps reason grow courageous?

Belief in a valuable tomorrow will become more and more reasonable and courageous as youth is given outlets for responsible participation.

Program building in every area that affects youth should take seriously the democratic process. Usually it is a simple accident that young people find out the implications of democracy. School classes as well as other organizations can take part in the cultural life of the community by surveying movie programs, literature for sale, and radio programs, with a view to improving with responsible agents their quality. Groups for adult education, community and neighborhood planning, non-partisan political activity, summer work, church organization, student government, should get democratic factors into muscles as well as minds. Voting membership for youth on committees in school, church, and community is an essential means of growth. When adults don't trust youth, youth don't trust adults. Few adults are patient enough with the growing process. One group in a democracy must not try to determine the rate of growth in another.

Young men who had recently been told explicitly and by implication that they could not accept responsibility were yet the men who were entrusted with machines costing millions which took the war to the enemy. When time for accepting responsibility came they showed themselves adequate.

Adventures In Religion and Education

TOWN HALL DISCUSSION OF WORLD FAITHS. Representatives of Moslem, Jewish, Hindu, Buddhist, Confucian, and Christian faiths, were recently asked, on the Town Hall platform, to list those principles upon which all faiths could agree. They decided upon ten: (1) the unity of all life (2) the interdependence and brotherhood of all men (3) love and service to all fellowmen, not domination and power over them (4) nonviolence and noninjury. No more war and killing (5) help, not exploitation, of the weak and backward (6) purity and personal disinterestedness (7) true riches and true happiness are within (8) the worth of the individual (9) the immortality of the soul (10) the union of man with God.

THE ALBERT EINSTEIN FOUNDATION, INC., will open a university in October, 1947, which will be the first secular university under Jewish auspices. It will be named Brandeis University, after Louis D. Brandeis, late Justice of the United States Supreme Court. The president of the foundation quoted Judge Brandeis in commenting on the name of the university: "To be great, a university must express the people whom it serves and must express the people and the community at their best. The aim must be high and the vision broad; the goal seeming attainable but beyond immediate reach."

The new university will take over as its nucleus the charter of Middlesex University together with its buildings and campus in Waltham, Massachusetts.

RECOGNITION COMES to Religious Educator. Mrs. Ethel D. Higby, city director of religious education for the Kansas City, Kansas, Council of Religious Education, was given the 1946 Award of the Dr. Julius H. Rabin philanthropic organization — a gold watch. Presentation of the award was made during National Brotherhood Week.

"Mrs. Higby was selected by the committee for her sympathetic understanding of the interfaith and interracial problems which are inevitably

¹Edited by sub-committee: Miss Ruth Shriver, chairman, Miss Martha Du Berry, Dr. Israel S. Chipkin, Dr. Donald M. Maynard, and Dr. Philip L. Seman.

(This column will become increasingly helpful as readers send reports of research and experimentation being made in college and university centers and in local communities. The committee responsible invites you to share. Send all items to Miss Ruth Shriver, 22 South State Street, Elgin, Illinois)

found in a system of religious education," was the comment of the awarding chairman. "The award, given annually by the B'nai B'rith Beth Horon lodge, is directed to that individual in Kansas City, Kansas, who is adjudged to have contributed most in promoting interdenominational and intercultural understanding among the various religious and racial groups here."

Mrs. Higby has been directing the Council of Religious Education of her city since 1926, with 500 teachers and 93 churches cooperating. She has been active also in national religious education circles, and in the PTA work of the state.

AMERICAN EDUCATION WEEK FOR 1947 will be observed November 9-15. The general theme is "The Schools are Yours." Sponsoring agencies are the National Education Association, the American Legion, the U. S. Office of Education, and the National Congress of Parents and Teachers. Daily topics are as follows: Sunday, November 9, Securing the Peace; Monday, November 10, Meeting the Emergency in Education; Tuesday, November 11, Building America's Future; Wednesday, November 12, Strengthening the Teaching Profession; Thursday, November 13, Supporting Adequate Education; Friday, November 14, Enriching Home and Community Life; and Saturday, November 15, Promoting Health and Safety. A program of specific helps will be available for local observances.

NEW ALLIANCE OF WELFARE AND EDUCATION. A few months ago Survey Associates, Inc., reported the appointment of a committee of religionists to act as liaison between the church and social welfare. Now comes the announcement of a similar committee in the education field. The committee will serve a two-fold purpose: (1) to help the editors of Survey Graphic and Survey Midmonthly see more clearly how to cover the educational field in the magazine (2) to make the welfare field better known to educators. Dean Ernest O. Melby of the School of Education, New York University, is chairman of the new set-up, which had its first meeting recently in his office. Among other well-known names on the committee are Harold Benjamin, William G. Carr, Morse A. Cartright, Sidonie Gruenberg, Herold C. Hunt, William H. Kilpatrick, E. C. Lindeman, John K. Norton, Mark Starr, Ordway Tead, and J. Raymond Walsh.

TIME FOR A POSITIVE MORALITY. Religionists are accustomed to say it, but psychiatric diagnosis is something different. "Lack of a creative moral goal contributes to our shocking crime record, weakens the whole fabric of western

culture." Henry A. Murray, M.D., high ranking officer of the war, with doctorates from Columbia and Cambridge in England, and later affiliation with Rockefeller Institute of Medical Research, comments on our present trends toward delinquency by saying that we have a vitamin deficiency; namely, that we lack in our society today "a positive ideal of moral development, widely shared, well-defined, and inviting." Also, that our social philosophy has had a negative slant since America first took shape. "We have been able to agree on what we *don't* want, but we have not been able to agree on what we *do* want." In religion we have said "Don't do that" ten times as often as we have said "Do this". Today, in the sphere of morals, negativism is replaced by an attitude of indifference. "The change was effected by a revolt following World War I, against the Puritan-Victorian code. . . . the truth is, we are living in a moral vacuum. . . . a wave of debunking brought down all our idols—fathers and mothers, teachers, national heroes, God himself." (Survey Graphic, March, 1947).

JEWISH VALOR—"THE RECORD SPEAKS". Through Major-Gen. Lewis B. Hershey, National Selective Service Director, it is known that 600,000 American Jewish men and women served their country through World War II. 11,000 dead, 40,000 injured is the casualty record. 8,200 Jewish men received citations for valor and merit. The Distinguished Service Cross, second highest Army award for heroism, was earned by over 40 men of Jewish faith. Thousands of Jewish families gave three or more sons to the war. 266 rabbis, one fourth of the total American rabbinate, served as chaplains; and at least one-third of the Jewish physicians of the United States served in the armed forces. (From the *Churchman*)

WORLD CONGRESS OF RELIGION in October, 1948, is the plan of the Church Peace Union, whose president is Dr. Ralph Sockman. Delegates, representing all faiths, will be asked to accept the following basic principles:

Belief in a supreme Being

A desire for the practise of human brotherhood

Cooperation to secure international justice, promote good will, and provide for all men the rights of life, liberty, and the pursuit of happiness

Unite men and women of all religious faiths in support of the United Nations.

WHAT'S PERMANENT in the newer movements in education? Ellsworth Collings of the University of Oklahoma (Progressive Education, 3/47) says four things have come to stay:

- (1) the scientific study of children
- (2) the need for adjusting our educational procedures to the individual differences of children
- (3) the idea of the curriculum in terms of the children's experiences in community life
- (4) the idea of the unitary development of boys and girls—to see that mind, body, social expansion all take place with each child

equally at each step of the way—all-round development of the children in democratic living

BRITISH MEDICAL GROUPS PREPARE TO OFFER PSYCHIATRIC SERVICES. The Royal College of Physicians, the British Medical Association's group of practitioners, and the Royal Medico-Psychological Association, have united in making recommendations for the organization of psychiatric services within the national health service (*The Child*, January 1947). Broadly, the recommendations contain sections on the scope of psychiatry, administration and staffing, provision for handling of psychoses and psychoneuroses, mental subnormality, — including mental deficiency, and child psychiatry. The plan provides for personnel locally that shall coordinate medical, psychiatric, and social welfare services; also for personnel for area and national supervision.

HIGH SCHOOL COURSES ON MARRIAGE AND THE FAMILY? Should there be such? Three students at Sul Ross State Teachers' College, Texas, think so. They have completed a course on marriage in a co-educational college, and feel thus about high-school. Only 29 per cent of H.S. graduates enter college, therefore they should have help through a course that would cover: history, function and social importance of the family; mate selection; the period of courtship, marital adjustments, the unhappy union, and chief factors contributing to successful marriages. They feel that *True Story* and *True Confessions* types of magazines together with the movie discuss problems that touch life, but with wrong answers; also, that counsel of parents and pastors is usually discounted as being too abstract and general and too unrelated to present attitudes and practises. They feel that such high-school courses could best be taught by a well-adjusted happily married individual of several years' teaching experience.

PAY-OFF OF THE LAST TWO WARS, as reported in *Building America*, indicates more than a quarter of a million Americans killed and wounded in World War I, with a cost of 35 billion dollars. In 1946, World War II had cost twice as many dead as the first World War, three times as many wounded, and an expenditure ten times as great.

OLD AGE—A POINT OF VIEW? "I'm an old, old man; I've been an old, old man all me life"—From A Frank Swinnerton Character (borrowed from *Recreation Magazine*)

PSYCHIATRISTS AND CLERGY Seek Co-operative Relationship. At a conference sponsored by the Institute of Pastoral Care, the Council for Clinical Training, the National Committee on Mental Hygiene, and the Commission on Religion and Health of the Federal Council of Churches twenty clergymen and an equal number of psychiatrists came together in the first formal conference of its kind. The program

included discussion of cooperation in family counselling, preventive aspects of mental health, relation of the counsellor's individual philosophy to his therapeutic results; and procedure between ministers and psychiatrists.

* * *

CANON CHARLES RAVEN in 1924 had a conversation with a prominent young business man in the city of Liverpool. International need of the hour was enlisting of support for the League of Nations. At the close of the conversation, the business man said: "One more moment, padre. There's one more thing I must say. You are a fraud. You come here talking about the need for statesmen to meet in friendship in Geneva, and for masters and men to collaborate in industry. When I see Anglicans and Romans and Presbyterians and Methodists and Congregationalists and Baptists and Unitarians and Quakers and the Salvation Army and the rest of you meeting and collaborating here in Liverpool, I'll feel that you have some right to expect others to do so. 'Till then you're a hypocrite and you know it." Canon Raven's comment 20 years later was: "I have never seen that that charge was unjust or that there was any answer to it." (Quoted from the Christian Register for May 1947).

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THE SOCIALIST PARTY sponsored a course on Religion and Society in New York city during spring months, under supervision of its Religious Work Committee. Jewish, Catholic and Protestant leaders shared in speaking on Economics and Religion Conflict, Cooperatives and Socialism, Religion Looks to the Left, and other topics.

* * *

A RURAL TRAINING CENTER GETS UNDER WAY. The Protestant Episcopal church is recipient of a 320-acre farm in Platte County, Missouri, gift of Wilbur A. Cochel, editor of the Weekly Kansas Star. Two summers of experience are already in hand; the project now becomes a year-round one. The center is designed to give clergy, and lay workers both theological and academic background, and practical experience in farming operations.

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CHIEF PROBLEMS CONFRONTING ADULT EDUCATION have been listed by the Joint Committee for the Study of Adult Education Policies, Principles, and Practices — made up of representatives of the American Association for Adult Education, the NEA Department of Adult Education, the American Library Association, the National University Extension Association, and the Educational Film Library Association. Here are the problems:

1. Increase in general understanding and competence of individual adults—particularly in citizenship, and human relationships.
2. Recruitment and training of leadership for adult education.
3. Development and improvement of materials and procedures for adult learning.
4. Development of community responsibility for a program of adult education.

5. Motivation of adults to help themselves and their society.

6. Better promotional techniques.

7. More and better programs for specialized adult groups — illiterates, handicapped, and foreign born.

8. Awakening of adults to frauds, quacks, and misinformation being foisted upon them.

9. Adequate recognition and compensation for leaders and teachers in the adult education field.

10. Development of understanding of "vital relationship between general adult education and vocational education for adults."

11. Adequate legislation to support the program.

12. "Provision for the interchange of information on patterns and plans of organization of local and other adult education programs."

(Reported in Adult Education Journal)

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DR. ALBERT EINSTEIN flunked his college-entrance examination in mathematics.

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PAROCHIAL SCHOOLS IN THE NEWS.

News head-lines of the last several months reflect the flurry of discussion over the New Jersey Supreme Court decision. Taken at random, they read something like this: "American Democracy and the Public School System"; "Parochial Public Support Opposed by Many Groups, States"; "Ask that Court Re-open Bus Case"; "Would Ban Clergy in Public Schools"; "91.5 Percent of Public School Officials against Aid"; Catholic Defends Bus Fare Decision"; "Indianapolis Parochial School"; "Catholics Get Promise to Re-vise Education Bill"; "Iowa Baptists Oppose School Buses for Parochials"; "Bars School Room for Religious Instruction"; "Religious Issue Flares in Ohio Public School Battle"; "Priest Seeks Equality for Parochial Pupils in Boston"; "Court Declines to Order Parochial Transportation"; "Maine Kills Bill for Parochial Bus."

* * *

ARE COMMUNITY CHURCHES THE ANSWER?

The National Council of Community Churches thinks so. Community churches have been under way for many years across the country; they never achieved official status in the national inter-denominational bodies. Dr. Roy Burkhardt is at the center of enthusiasm in this new movement. Intent is not to form another denomination. The nation is being divided into areas with a minister and layman to give volunteer leadership in each unit. The National Council will not ordain ministers nor launch its own missionary projects; it proposes to abolish itself when the united church shall have come into being.

BOOK REVIEWS

ERNEST J. CHAVE. *A Functional Approach to Religious Education*. University of Chicago Press, 1947, 168 pages, \$3.00.

In this book the author poses the basic issue in religious education for our times. What shall be its frame of reference, and how shall educators attempt to make that frame effective in the experience of persons? Without evasion or compromise Chave has put a provocative thesis squarely before the reader. It is emotionally, morally and intellectually challenging.

The author has broken with all forms of religious orthodoxy and pseudo-liberalism. He takes the position of an uncompromising spokesman for naturalism in religion and functionalism in education, and he enjoins these viewpoints providing a fresh orientation for religious education. "A Functional Approach to Religious Education" is the first introductory treatment of the grounds for this position. Such a book has been overdue for many years.

Religion tests the capacity of growing persons to come to terms intelligently and rewardingly with the forces of human environment. Although Chave recognizes the cosmic and social aspects of man's environment and the fact that the former produced and cradles man and society in the process of cosmic evolution, he pays chief attention to the human scene in his description of the resources of religion. There are ten criteria of religion, of which nine point chiefly to social orientation and one, "appreciation of the universe", to the cosmic situation of which wide-awake man must take account in working out his mundane destiny. This kinship of man and nature makes a place in human experience for faith in God. The grounds for such faith, if they are empirically arrived at, leave no place for any pattern of supernaturalism or for forms of mysticism that arrest intelligence or condone social cults. They do encourage honest inquirers to be modest in their theistic claims and to welcome an element of robust agnosticism in their cosmic outreach.

Chave follows his mentor, George A. Coe, in charting the social criteria of religion. They are psychologically arrived at in terms of the diversities of attitudinal adjustment that a normal personality seeks in making maximum use of and satisfaction of the processes of human society. Religion emerges in an individual whenever he meets any situation in life so helpfully that a superior quality of social meaning and value arises. Such experiences confirm the social-personal growth of human beings. The occasion, the institution, the event, are secondary factors in religious experience; the primary and sole determinant of a religious act is its enriching qualitiveness to one and all who participate in it. It may, therefore, and should arise in bread-earning activity as in social fellowship, in healthy recreation as in calm reflection, in a cup of cold water shared with parched lips as in packing a missionary gift, in group action to ensure peace to

the peoples of the United Nations as in the study of New Testament codes of behavior or social utopias. The church has no corner on "spiritual" events. It must yield to the same realistic test as all other human agencies in religious appraisal. The dichotomy of the secular and religious as popularly conceived is a misstatement of fact. For Chave the only basis of dualism is moral—the humanly vulgarizing and the socially strengthening.

When the author remarks that "one is not necessarily religious when he employs the gangster tactics of Samson, the fanatic attitudes of Jeremiah, the dogmatic spirit of Paul, or the violence of Jesus in expediting reforms", he is not so much judging these ancient seers by *our* norms, as he is pointing out that we should not handicap ourselves by depending chiefly on their historic judgments in facing up to the problems of our times. In other words, he is insisting upon the freedom of the individual to grow religiously by meeting his own life situations in terms of the matchless values available to intelligent and moral human being in this year of our Lord, 1947. "The past (historic religion) will be honored best when it ceases to be an anchor and becomes a springboard."

The book is meant to be problem-raising for the reorientation of the field of religious education. Its chief strength lies in its advocacy of an educational philosophy that takes full advantage of the scientific worldview and of "best practices" in experimental schools. It is somewhat unsure of its grounds for introducing many of the concepts that are central in historic Christianity. How can the functional approach and the metaphysical viewpoint be accommodated?—*Stewart G. Cole.*



WESNER FALLAW, *The Modern Parent and the Teaching Church*. Macmillan, 1946. 228 pp. \$2.50.

Dr. Fallaw fully shares the conviction of those educators who have come to feel that the strategic point at which to approach education is at the adult level, since we have gone about as far as we can in the education of our children and youth until we have a better adult society. *The Modern Parent and the Teaching Church* is a forthright proposal to reorganize Protestant religious education on the basis of a church-parent relationship in which the family, rather than the individual child, would be the unit of educational procedure. It "attempts to show why and how religious education in the local Protestant church should start with the family and embrace the larger family, the church." The church, on the one hand, should offer guidance to parents; the parents, on the other hand, should become an integral part of the teaching force of the church. The author would work toward the church school admitting only the children of parents who overtly commit themselves to this teaching responsibility.

Within the limits of the Protestant churches the emphases upon the adult approach, the responsibility of the church to the family, and the teaching responsibility of parents are eminently sound and important. From the viewpoint of this reviewer, however, four criticisms may be offered. In setting the church sharply against the secular order, the reciprocal relation of religion and culture is neglected. The family in its present state is not adequate to carry so great a responsibility. No proposal is made for approximately half of American childhood in the interstitial areas of organized religion who are receiving no systematic religious instruction. The proposal rejects as impracticable the utilization of the vast resources of public education for religious education, both in content knowledge and attitudes.—*William Clayton Bower.*

✱ ✱ ✱
Direction Spirituelle et Protestantisme: étude sur la légitimité d'une direction protestante. By Jean-Daniel Benoit. Paris, Alcan, 1940. 320 pages (No. 37 in the Studies in Religious History and Philosophy published by The Strasbourg Faculty of Protestant Theology.)

One of the few important books produced by French Protestants during the troubled years of the war was this book on Spiritual Direction by Prof. Benoit of Strasbourg. Out of his own pastoral experience, and from intimate knowledge of the remarkable work of religious counselling carried on by Dean Henri Bois in his last years, the author became convinced that this was an art as essential to Protestant as to Catholics. Yet he found many Protestants speaking as though the very notion of giving or receiving religious counsel branded one as a Catholic. This drove him to a careful, critical study of the whole subject, from which every religious educator may profit.

After a brief historical introduction (in which it is suggested that the great Catholic master of spiritual direction, St. Francis de Sales, owed more to Luther and Calvin than he himself was aware of) the book divides itself into three main parts. In *Part I*, "Characteristics and Biblical Foundations of Spiritual Direction," spiritual direction is defined (following a remark of Fenelon's) as "*un conseil qu'on prend pour tendre à la perfection.*" This implies three essential elements: continuous counselling, authoritative counselling, and confident acceptance of the counsellor's right to speak with authority. The advice may concern itself with (1) moral, (2) intellectual, (3) religious problems, whether normal or pathological. There is nothing in the Gospels or in the principles of the Reformation that makes such guidance illegitimate. Jesus, the Apostles, the Early Church, and Calvin himself all practiced spiritual direction. In *Part II*, "Objections and Criticisms," it is acknowledged that there are real dangers in the practice of direction: authoritarianism may overpower the will of the counsellee, instead of encouraging him to make his own decisions; divine grace and the work of the Spirit may be replaced, not implemented, by human techniques; obligatory confession and mechanical rules of piety may produce dishonesty and hypocrisy. Despite all these dangers, despite the optimistic

objections of perfectionists (for whom it is unnecessary) and the pessimistic objections of Barthians (for whom it is useless) the author finds spiritual direction a useful and necessary art. In *Part III*, he defines the essential difference between Catholics and Protestants in their methods of spiritual direction. Protestant methods are less authoritarian and more persuasive, less universally adapted to all church members, less churchly or sacramental and more Biblical, less trustful of the natural man and more trustful of the regenerate man, less technical and more free and spontaneous than Catholic methods. Allowing for these differences, there is urgent need for Protestant ministers to be more carefully trained in psychology and all the other sciences that minister to the art of spiritual direction.

A section of particular interest (Chapter VIII, Section III) is devoted to the Berneuchen Movement, the Watchers (*Veilleurs*) and other instances of "Spiritual discipline in contemporary Protestantism." The Oxford groupers are frequently mentioned and criticized. Americans interested in the application of psychology to personal counselling and pastoral work will find the whole book of great value. It is to be hoped it may be translated.—*Walter M. Horton.*

✱ ✱ ✱
MARY FRANCES THELEN, *Man as Sinner.* King's Crown Press, 223 pages, \$2.75.

This is an incisive and detailed study of "realistic theology" as represented by Reinhold and H. Richard Niebuhr, Walter M. Horton, Robert L. Calhoun, and John C. Bennett. It is more than this. For background the author delineates the "religious liberalism" of F. R. Tennant, William E. Hocking, and Harrison S. Elliott; the "secular theories" of Marx and Freud; and the optimism of modern thought.

The author comes near to dramatizing a theological study. With skill and self-assurance she employs lights and shadows, color, action, conflict, comparison and contrast, so as to bring the reader or "spectator" just what he desires and has gladly paid for: the knowledge and appreciation of a large section of contemporary American theology.

The central figure is Reinhold Niebuhr. All his published work from *Moral Man and Immoral Society* (1932) to the present, including the notable Gifford Lectures, is subjected to the closest examination. The evolution of his thought is traced with particular reference to names and events that influenced him. Nevertheless, it is not a one-man cast. The "story" has balance and unity. An excellent feature of the book is the bibliography of more than 200 items, including magazine articles, book-reviews, and major works of the principal figures, and also of many others.—*H. Lewis Batts.*

✱ ✱ ✱
ANTON T. BOISEN, *Problems in Religion and Life.* Abingdon-Cokesbury, 159 pages, \$1.50.

Here is a book packed with useful, practical suggestions for all those who are called upon to help meet human problems.

Persons who have not had clinical training will be particularly grateful for this manual; and every

reader is sure to find material which will be useful. It should prove to be invaluable for any minister who wishes to gather the information he needs in order to serve his church and community in a more helpful way.

The general field of counseling is given concise and concrete treatment. Each section begins with a careful analysis of the stated problem. This is followed by an outline indicating the necessary information to be gathered in order to make an intelligent study of the problems of communities, families, and individuals.

Different types of maladjustment are considered in the second section: the mentally ill, physically ill, delinquent, sexually maladjusted, and the alcoholic.

The third part of the manual contains some excellent chapters on general problems in personal counseling with an emphasis upon the religious. These include "Principles of Personal Counseling", "Moral Reconversion", and "The Distinctive Task of the Minister". It is the minister's task to help in any way possible, but especially to know the social work resources in his community and use them.

There is a chapter on "The Minister's Library" and an excellent bibliography.—W.L.R.



BOOK NOTES

KNIGHT DUNLAP, *Religion: Its Functions in Human Life*. McGraw-Hill, 362 pages, \$3.50.

Professor Dunlap writes of religion in all times and among all peoples. He begins with the nature of religion in general, and explains that all peoples everywhere have developed religions, which pass on to their descendants in one form or another: therefore modern religion is the continuity of primitive religion, and every religion has its history.

In treating of religion, he constantly refers back to the primitive elements out of which the modern religion grew. In primitive times, religion was an attempt to do what otherwise he could not do; and to know the unknowable. This is still largely what religion is.

Religion is likely to be permanently an aspect of life, for it deals with the unknown, posits faith in it, and endeavors to build morality around it.—L.T.H.



THOMAS W. LAMONT, *My Boyhood in a Parsonage*. 203 pages, \$2.50.

America's great financial genius, now 77, started life in a Methodist parsonage along the Hudson River. In this book he reminisces, starting with his earliest memories, and carrying on till his graduation from Harvard University some 22 years later. The book is nostalgic, beautifully written, and joy to read.—C.J.W.

FRANZ LANDSBERGER, *Rembrandt, the Jews and the Bible*. Jewish Publication Society, 189 pages, \$3.00.

Rembrandt was a German, trained in Leyden, who spent most of his life in Amsterdam, in close association with Jews. Very large numbers of his paintings and drawings were inspired by Biblical motifs. Sixty-six of his paintings and etchings are reproduced in this book, interlarded with comments on the artist, on the pictures reproduced, and their significance.—P.G.T.



PELAGIE DOANE, *A Small Child's Bible*. Oxford, 142 pages, \$3.00.

Using the language of a six-year-old, Miss Doane has re-written seventy of the best known and best loved stories of the Bible. Each occupies a single page, facing which is a full page illustration in color. The stories are very well told, the pictures are appropriate and well colored. A beautiful book which any child of six or older should treasure.—A. H.



SAMUEL PRICE, *Outlines of Judaism*. Bloch, 222 pages, \$2.75.

Intended to serve as a textbook for the Jewish religious school, for the home, and for prospective newcomers to the Jewish fold, this book covers the creed of Judaism, its laws and observances, its ethical codes, and its customs and symbols. A final section discusses the source of Judaism.

The author writes succinctly, and in outline form very clearly. His book will prove invaluable to Jews, and to Christians who wish to know what Judaism really is.—T. D. E.



JACOB B. AGUS, *Banner of Jerusalem*. Bloch, 243 pages, \$3.00.

Dr. Agus here writes with appreciation of the Orthodox Jewish point of view, showing its basis, its beliefs, its ideals. He takes the life of a pious Orthodox Jew, Abraham Isaac Kuk, late Chief Rabbi of Palestine, as the vehicle, and in describing the life and thought of this great man, depicts his times, and the movements of Orthodox thought which revolved around him. A beautifully written book, and yet scholarly throughout.—W. H. H.



SHIRLEY JACKSON CASE, *The Origins of Christian Supernaturalism*. U. of Chicago Press, 239 pages, \$3.00.

Belief in supernaturalism seems on the increase in American churches. Professor Case, former Dean of the Divinity School of the University of Chicago, shows with his usual clarity how supernaturalism came into Christianity, from the Hebrew heritage, as well as from the Graeco-Roman. In less than 400 years Christianity had acquired a full supernatural endowment, ensconced firmly in its sacred books and its rituals. This it has never lost.—T.B.A.

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